

**HISTORICAL DATA
FROM
ANCIENT RECORDS AND RUINS
OF
MEXICO
AND
CENTRAL AMERICA**



LOUIS E. HILLS

PRICE 50 CENTS



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BY
LOUIS E. HILLS
Independence, Mo.

Your short work on the Popol Vuh
We've read, and believe it to be true;
Of primitive people who crossed the seas,
In ancient records called Quinames;
And Nahua history plainly told,
In Toltec records two thousand years old.
Error always opposes truth;
You'll meet opposition, but win forsooth.
Live on! Fight on! We'll help you through;
We'll all subscribe for Volume Two.

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By LOUIS E. HILLS



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PREFACE.

I am offering to students of American archaeology something definite on geographical location for use in the study of the traditional history of the Ancient Americans; showing landing places of the different colonies as told in their traditions, locations of the most ancient cities, and something of their migrations.

The geography of a country is an indispensable requisite for the study of its history.

To associate the geography of a country with its history is the most efficient method of rendering the study both interesting and instructive.

I have condensed many quotations for the sake of brevity, and to better gather out facts from the mass of fables, thus getting a clearer view of the true history by brushing away the cobwebs and dust of fiction, which have been accumulating for many centuries.

THE AUTHOR.

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AUG 25 1919

Who Were the Ancient Americans?

The remarkable evidence of ancient civilized nations who once flourished upon the American continent, who built great cities, pyramids and temples, the ruins of which may still be seen, should create an interest in American archaeology, not only among men of science, but among men of intelligence throughout the world.

Who they were or from whence they came have been the subjects of many and varied conjectures, and yet no satisfactory conclusions have been reached.

Mr. Bancroft says: "The fragments 'we have of the ancient traditions' represent the history of many people for many centuries; they are not necessarily contradictory, for in the absence of all chronology we have no means of knowing to what epoch each refers. The apparent contradictions and inconsistencies result, for the most part, from the efforts of authors through whose writings the traditions are handed down to us, to reconcile them with their theories; to apply to one people the traditions of many, to a modern people the traditions of a remote antiquity, or to compress the events of eight or nine centuries into one."

Native Races,
Vol. V, p. 568.

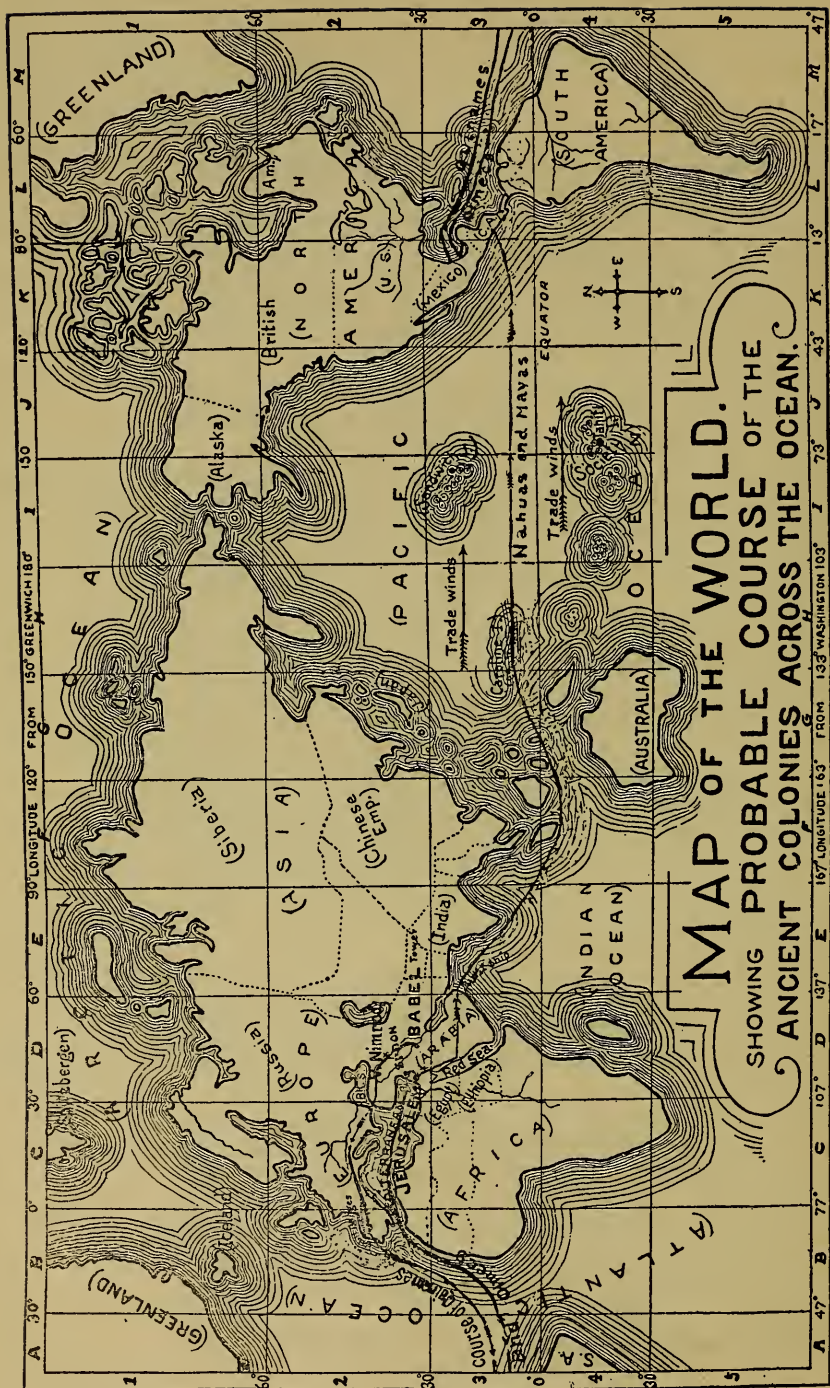
Mr. Bancroft gathered together a wonderful amount of traditional history in his five volumes of "Native Races," very valuable for the study of primitive history of the Ancient Americans; yet he offers no credible solutions to the great questions, who were the ancestors of the Ancient Americans, from whence they came, and how they reached the American continent?

"All writers agree in giving to the ancient nations of America a remote antiquity," and of the primitive annals in the Popol Vuh, Mr. Bancroft says: "We may be very sure that, be they marvelous or common-place, each is founded on an actual occurrence."

Native Races,
Vol. V, p. 183.

Geography is an indispensable requisite for the study of history; to associate the geography of a country with its history is the most efficient method of rendering the study both interesting and instructive.

There is a vast amount of traditional history, which, if systematically studied, may furnish sufficient evidence of location to make geography possible. While there may be unreasonable additions and distortions made by writers and translators of the ancient records, yet they are based upon



Three Ancient Colonies that came to America. The Quinames crossed the Atlantic about 2234 B. C., landing in Mexico, N. A. The Nahuas crossed the Pacific 591 B. C., landing in Salvador, C. A. The Olmees crossed the Atlantic 588 B. C., landing in Mexico, N. A.

facts. We may gather the wheat from the chaff by leaving out much of the unreasonable, and condense the facts which are supported by corroborative evidences.

LOCATIONS DESCRIBED IN TRADITIONS.

Method in Study.

THREE COLONIES.

Traditional history of Mexico and Central America tells of three colonies who came to the country from across the sea; one came from where the sun sets (west), or across the Pacific, and two came from where the sun rises (east), or across the Atlantic.

THE QUINAMES.

The people of the primitive colony were called Quinames, or giants, in the traditions, because they knew of them as a race of large and powerful men.

THE QUICHE TRADITIONS.

The Quiche Indians of Guatemala in their traditions say, "The primitive people, or the first colony, were in the distant east beyond immense seas and lands"; that they crossed the sea in seven barks or ships, and disembarked at Panuco, in the Panuco river near Tampico, Mexico. It is not stated from whence they came, but merely that they came out of the regions where the sun rises (or from the east).

Native Races,
Vol. III, p. 270.

FROM THE NAHUA RECORDS.

"At the end of the first age of the world, as we are told by Ixtlilxochitl, the earth was visited by a flood which covered the most lofty mountains, after the re peopling of the earth by the descendants of a few families who escaped destruction, at the building of a tower, and the confusion of tongues, and consequent scattering of the population—for all these things were found in the native traditions as we are informed"—seven families speaking the same language kept together in their wanderings for many years; after crossing broad lands and seas, enduring great hardships, they reached Tamoanchan or Huehue Tlapallan." (Foot-note. —The date of the arrival (of this primitive colony) in Huehue Tlapallan is given by Ixtlilxochitl as 520 years after the flood.)

Native Races,
Vol. V, p. 209.

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Terrestrial
Paradise, Vol.
V, p. 191.

Torquemada's account of the primitive colony I condense. Certain people came by sea to Panuco, from Panuco they passed on by degrees and built Tula, from there they passed on and built Cholula; here these people remained and multiplied, and sent colonies to people Upper and Lower

Indian Mon-
archy, Vol I,
p. 254-6.

Mizteca and the Zapotecan country, and these, it is said, raised the grand edifices whose remains are still to be seen at Mictlan (Mitla).

Native Races,
Vol. IV, pp. 416
and 417.

"The Able Brasseur in one part of his writings expresses the opinion that Mitla was built by people from Cholula." "It will be apparent to the reader that the ruins at Mitla bear no resemblance whatever to other Oajacan monuments."

Native Races,
Vol. V, p. 147.

The history of the Ancient Americans is not altogether traditional, but was handed down in their writings for over two thousand years.

QUINAMES, OR GIANTS.

Campbell's
New Revised
Complete
Guide to
Mexico, p. 238.
(1904.)

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"The Pyramid of Cholula (Cho-loo-la)." "The date of the building of the Pyramid of Cholula is unknown. Even before the Aztecs came to the plains of Cholula, the great pyramid was there in the midst, and the people told them the legend of it." "That it was built by a race of giants descended from *two* survivors of a great deluge."

Native Races,
Vol. III, p. 67.

"The Mexicans round Cholula had a special legend connecting the escape of a remnant from the great deluge, who were giants. One of the giants, Xelhua, surnamed the Architect, went to Cholula and began to build an artificial mountain, as a monument and a memorial."

Native Races,
Vol. V, p. 200.

"The Pyramid of Cholula was erected under the direction of a chief named Xelhua. The occasion of its being built seems to have been connected in some way with the flood."

Native Races,
Vol. 5, p. 483.

Quinames, or giants, were the original possessors of the country about Puebla and Cholula.

Native Races,
Vol. V, pp. 9-
11-27.

Mr. Bancroft says: "The honor of peopling America has frequently been given to Noah and his immediate descendants." He thinks that Ham was the father of the American race (opinions held by Orrio and Torquemada). "Descendants of Noah who assisted at the Tower of Babel, after the confusion of tongues, dispersed, and a portion of them came to America."

THE BUILDERS OF THE TOWER OF BABEL WERE GIANTS.

An ancient Chaldee work which Alexander (the Great) caused to be translated, which came from the royal library of Nineveh, which is as follows: "From the gods, who inhabited the earth in the first ages, there sprang a race of giants of immense size, and of the strongest bodily frame; full of insolent daring, they formed the ambitious design to build a lofty tower (Babel), but while they were em-

Historical
Geography
of the Bible,
by Coleman,
p. 51.

ployed in the erection, a dreadful tempest, raised by the gods, destroyed the huge edifice and scattered among them unknown words, whence arose discord and confusion."

"The Sibylline Oracle contains a similar tradition of giants attempting to scale the heavens by building a tower."

Flavius Josephus, Jewish historian, says: "The people who built Babel were dispersed abroad on account of their languages, and went out by Colonies everywhere, and there were some, also, who crossed the sea in ships."

Flavius
Josephus,
Book I, Chap.
5, Ver. 1.

759 99

Mr. Bancroft says: "The Quinames, or giants, are mentioned as the first inhabitants of Mexico"; then follows citations to many authorities.

Native Races,
Vol. I, p. 670.

I call attention to the historical records handed down for centuries, inherited and translated by Ixtlilxochitl.

Native Races,
Vol. V, p. 147.

"Our knowledge of Olmec history subsequent to their first appearance is confined to a few events which occurred in Puebla. Here, chiefly on the Rio Atoyae near Puebla de los Angeles, and Cholula they found the Quinames, or giants. * * * These Quinames, as Ixtlilxochitl states, were survivors of the great destruction which closed the second age of the world."

Native Races,
Vol. V, p. 197.

The discovery of the Quinames in the regions around Puebla and Cholula agrees with other traditions as to their location.

"The Quinames, traditionally assigned as the first inhabitants of nearly every part of the country, have been the subject of much discussion among the Spanish writers."

Native Races,
Vol. V, p. 198.

"Clavegero considers the existence of a race of giants doubtful, although admitting that there were doubtless individuals of great size among them." Most other writers of this class accept more or less literally the tradition of the giants who were the first dwellers in the land, deeming the discovery of the bones of a large race of people, in various localities, corroborative authority.

754 44

CORROBORATIVE EVIDENCE, BONES OF GIANTS.

"Villa Senor y Sanchez, one of the early Spanish writers, names Tula as one of the many localities where giants' bones had been found."

Native Races,
Vol. IV, p. 547.

"Humboldt mentions some giants' bones that were found within the limits of the state of Michoacan." (The state west of Mexico.)

Native Races,
Vol. IV, p. 571.

"Ribas, in his standard and very rare work on 'The Triumphs of the Faith,' says: 'At San Agustin, between the city of Durango and San Juan del Rio, Arlegui notes the existence of bones of giants.'"

Native Races,
Vol. IV, p. 600.

Native Races,
Vol. I, p. 670.

"The Quinames, or giants, are mentioned as the first inhabitants of Mexico by nearly all the early writers," as Mr. Bancroft says.

Native Races,
Vol. IV, p. 695.

The finding of bones of large men in different parts of Mexico is certainly strong corroborative evidence that the traditions of giants, the first people who inhabited Mexico, are based upon facts, and that a large race of people did live in Mexico, at some time in the distant past.

RECENT DISCOVERIES IN THE VALLEY OF MEXICO

Now late and important evidences come from the valley of Mexico, in an article from Professor William Niven (a man of considerable fame), whose article was published in the San Antonio Express.

San Antonio
(Texas) Ex-
press of
April 14, 1918.

"He tells of discoveries of world-wide interest, that promise to change history, and which startlingly corroborate legends supposed to be pure myths, that have come down to us from the dim, dim past."

He has found evidences of three distinct civilizations that have inhabited the Valley of Mexico at different periods, "classed by me," he says, "as Aztec, Pre-Aztec, and primitive."

This extract from his article I call especial attention to: "**Some of the bones show a race of people over the average of the ordinary size.**" Here, then, is the latest evidence of a large race of people once living upon this continent, called Quinames, or giants, in the traditions, and they were the primitive colony who landed at Panuco, built Tula, settled in the Valley of Mexico, and built Cholula and the great pyramid still to be seen there.

737 21

THE CO-EXISTENCE OF MAN WITH THE MASTODON

Pre-Historic
America, by
Nadallac,
p. 15.

Proofs of the co-existence of man, with extinct animals, have multiplied until doubt is no longer reasonable. "One fact now is incontestably secured to science: The first Americans were a large and powerful race, and were contemporary with gigantic animals. * * * They had to contend with the mastodon, the megatherium, the mylodon, the megalonyx, the elephant and a jaguar larger than that of the present day."

Pre-Historic
America,
pp. 40-45.

Professor March said: "The evidence as it stands today, although not conclusive, seems to place the appearance of man in this country in the Pliocene age; and the best proof of this has been found on the Pacific Coast, where men lived among animals as little known as themselves."

Native Races.
Vol. IV, p. 695.

"In 1857 a fragment of a human skull was found, associated with the bones of the mastodon, in the auriferous

gravel of Table Mountain, California, at a depth of 180 feet. Dr. C. F. Winslow sent this fragment to the Natural History Society of Boston."

BONES OF MASTODONS FOUND IN MEXICO.

"On the hacienda of Chapingo, about a league south of Tezcuco (in the Valley of Mexico), an ancient causeway was found in excavating, at a depth of four feet below the surface; the cedar piles of which were in a good state of preservation. Under the causeway was the skeleton of a mastodon, and similar skeletons are said to have been found at other points in the Valley of Mexico."

Native Races,
Vol. IV, p. 527.

BONES OF MASTODONS FOUND IN GUATEMALA.

"Bones of mastodons seen by John Lloyd Stephens near Gueguetenango, Guatemala."

Incidents of
Travel in Cen-
tral America,
by Stephens
and Cather-
wood, p. 365.

A NATION OF GIANTS IN SOUTH AMERICA.

"Peruvian legends speak of a nation of giants who came by sea, waged war with the natives, and erected splendid edifices, the ruins of many of which still remain."

"Garcelasso de la Vega gives this tradition as he himself heard it in Peru."

"They affirm, he says, in all Peru, that certain giants came by sea to the cape now called St. Helens, in large barks made of rushes. These giants were so enormously tall that ordinary men reached no higher than their knees.
* * * Their bones may be seen at the present day. It is not known from what place they came, nor by what route they arrived."

Native Races,
Vol. V, p. 24.

STRONG CORROBORATIVE EVIDENCE FOR THIS LEGEND.

Ferdinand Magellan, a Portuguese, in the service of the King of Spain: "In September, 1519, Magellan, with five ships and about 300 men, started on what proved to be one of the most romantic voyages in history. He was killed in the Philippine Islands in a fight with the natives there. One ship and eighteen of his crew reached Lisbon September 6, 1522."

History of
Patagonia.

"Magellan discovered the strait that bears his name," (on the southern coast of South America).

"An Italian named Antonio Pigafetta, who went with him, relates that the great navigator was obliged to winter in the Bay of San Julian, where an Indian was brought to him who had been surprised by his sailors; this man, says our historian, was so tall that the tallest of us only came

Pre-Historic
America,
pp. 9-10.

to his waist. * * * He was a Tehuelche, to whom Magellan gave the name of Patagon because of the size of his foot, which was aggravated by the shape of the shoe he wore."

Pre-Historic
America, p. 3.
Enc. Brit.,
9th Edition,
Vol. XII, p. 869.
Vol. I, p. 615.

"The Patagonians of South America were remarkable for their lofty stature."

"Patagonians are the tallest race on the globe."

A knowledge of this large race in South America caused some writers to suppose that the primitive race of Mexico, called Quinames or giants, came from that country, as we see in the following.

Native Races,
Vol. V, p. 193.

"Oviedo adopts the conclusions of Mendoza that the giants (of Mexico) probably came from the Strait of Magellan (South America), the only place where such beings were known to exist.

Native Races,
Vol. V, p. 50.

"Torquemada, followed by Veytia, identifies them with a similar race that were traditionally located at a very early time in Peru."

I call attention to what I believe to be facts: The Olmecs and Xicalancas went down into South America and there found descendants of this race of people, called giants, and had trouble with them as stated in the traditions from Peru by Garcelasso de La Vega.

Pre-Historic
America, pp.
387 and 400.

This would account for the location of the principal ruins in South America high in the mountains, at Cuzco and Lake Titicaca, a dreary and desolate country, so difficult of access, where no cereals can ripen; they built there, whoever they were, for safety and protection.

Pre-Historic
America,
p. 390.

"A number of writers say the Quichuas may have come from the north probably several centuries after the Aymaras, and we must look for their ancestors among the prolific races of Central America."

Pre-Historic
America,
p. 400.

"It is probable, although we cannot prove it, that both (the Quichuas and the Aymaras of South America) sprang from Nahua races, and that they came from the north, even from the prolific table-land of Anahuac."

WHERE THE QUINAMES OR GIANTS CAME FROM.

In summing up evidences drawn from history, traditions and modern research concerning the primitive people of Mexico, called Quinames or giants, the following deductions stand out strong and clear as facts.

Tradition says, Nimrod and people who built the Tower of Babel were a race of large and powerful men. At the confusion of tongues, and consequent scattering of the population, seven families speaking the same language kept to-

gether in their wanderings for many years; and after crossing broad lands and seas reached Mexico.

They crossed the sea from the east, coming in seven barks or ships, disembarked at Panuco, near Tampico. This colony traveled up the Panuco river and settled in the place now called Tula, just north of the Valley of Mexico. This in time became their first capital city; here the bones of giants were found.

Native Races,
Vol. III, p. 170.

As the people increased in number they spread out southward through the Valley of Mexico, and built a city in the place now called Teotihuacan. At the death of their two leaders, who brought them across the sea, or later, this people built two pyramids as monuments and memorials to their greatness. They are still standing and called today "Pyramids of the Sun and Moon."

Some of these people moved over the mountains east of the Valley of Mexico and settled on the beautiful plains of Huitzilapan, and built a city at the place now called Cholula, and this in time became a capital city.

A king in this city named Xelhua built the great pyramid (still a wonder to the world) for a monument and a memorial (to God for bringing them across the sea in safety).

All this is told in the ancient records, inherited and translated by Ixtlilxochitl, grandson of the last King of Texcoco.

The Olmecs discovered survivors of this race on the banks of the Rio Atoyac between Puebla and Cholula as Ixtlilxochitl (Ist-lil-zoch-itl), the native historian, learns from ancient historical documents translated by him.

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A colony of this primitive people of Mexico, called Quinames or giants, left Cholula, went southward and built a great city by the Isthmus of Tehuantepec, called Mictlan or Mitla.

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Mr. Bancroft says: "Charnay fancies that the palaces (at Mitla) were built by a people that afterwards migrated southward."

Native Races,
Vol. IV, p. 117.

This opinion I believe to be correct and this accounts for the traditions of the giants in Peru, from whom the Patagonians are descended.

These ancient people were co-existent with extinct animals, the elephant and the mastodon, which were used by them, possibly, as beasts of burden, as evidences brought to light by modern research indicate.

737 21

The walls of the palace at Chimú, Peru, are richly ornamented with stuccos in relief, fine arabesques, and Greek frets, reminding us of those of Mitla.

Pre-Historic
America,
p. 297.

"Mexican history and biography, like those of other

The Ancient
Cities of the
New World, by
Desire Char-
nay, p. 78.

715 7

nations, are founded on tradition and historical documents; and none are better authenticated or more trustworthy."

"A history may be true and highly instructive, although it may contain seemingly absurd propositions; yet faithfully transmits the traditions, the belief, and the customs of the people."

The primitive race in Mexico, known as Quinames or giants, were pyramid-builders and used a kind of mortar or cement of extraordinary hardness not known today.

CEMENT AT THE TOWER OF BABEL.

"The Tower of Babel, Birs Nemroud, or the Tower of Nimrod, was visited by Sir Robert Ker Porter, who describes it as follows: "Looking at it from the west, the entire mass rises at once from the plain in one stupendous, though irregular, pyramidal hill. The tower-like looking ruin on the top is a solid mass, twenty-eight feet wide, of the most beautiful masonry."

"The cement which connects the bricks is so hard that Ker Porter found it impossible to chip off the smallest piece."

"In the construction of the walls (of the palace at Mitla), the greatest architects of the earth have been surpassed.

MORTAR OR CEMENT OF WONDERFUL HARDNESS.

"The inner side of the walls consist of a mortar or stucco of such hardness that no one knows with what kind of liquid it could have been mixed."

A VERY FINE MORTAR AS HARD AS A ROCK AT TEOTIHUACAN.

"Respecting miscellaneous remains at Teotihuacan,
* * * foundations of buildings and horizontal layers of a very fine mortar as hard as a rock."

THE COLONY FROM THE WEST.

(From the Popol Vuh.)

One of the accounts of the colony that crossed the sea (Pacific) from the west is given in the Popol Vuh, the national book or history of the Quiche Indians of Guatemala. I quote from this record as follows: "It is from where the sun sets that we came to Tulan, from the other side of the sea."

It was the opinion of Lord Kingsborough, Brasseur de Bourbourg and others that, "The Quiche wanderers came

Historical
Geography of
the Bible,
by Coleman,
p. 52.

Bureau of
American
Ethnology,
Bulletin 28,
p. 250: Article:
"Description of
Mitla Ruins,"
by Father
Burgoa.

Native Races,
Vol. IV, p. 543,
foot-note.

Native Races,
Vol. V, p. 133.

Native Races,
Vol. V, p. 21.

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53 64
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from the other side of the sea to the northwest coast of America," basing their theory, no doubt, of a northwest landing upon their supposition that the Quiches descended from the Toltees, who they said came from the northwest, i. e. "California."

Native Races,
Vol V, p. 21.

Mr. Bancroft, Nadaillac, and others, believed the Nahuas and Mayas, from whom the Quiches descended, crossed the Pacific and landed upon the west coast of Central America. I quote Mr. Bancroft: "I have already made known my skepticism respecting national American migrations in general, and the Toltec migration southward in particular, and there is nothing in the annals of Guatemala to modify the views previously expressed." * * * "It is safer to suppose that the mass of the Quiches and other nations of Guatemala, Chiapas, and Honduras were descended directly from the Mayas."

Native Races,
Vol. II,
pp. 121-2.

"As I have said before, the phenomena of civilization in North America may be accounted for with tolerable consistency by the friction and mixture of this Maya culture, and people, with the Nahua element of the north; while that either, by migrations northward or southward, can have been the parent of the other within the traditionally historic past, I regard as extremely improbable."

"That the two elements (Nahua and Maya) were identical in their origin and early development is by no means impossible; all that we can safely presume is that within historic times they have been practically distinct in their workings. "There are traditions of the first appearance of the Nahua civilization in the regions of Tabasco and Chiapas, of its growth, and the gradual establishment of a power rivaling that of the people I call Mayas, and of a struggle by which the Nahuas were scattered in different directions, chiefly northward, to reappear in history centuries later as the Toltecs of 'Anahuac' (The Valley of Mexico)."

"While the positive evidence in favor of this migration from the South (Guatemala to Mexico) is very meagre, it must be admitted that a southern origin of the Nahua culture is far more consistent with facts and traditions than was the northwestern origin so long implicitly accepted. There is no data by which to fix the period of the original Maya empire, or its downfall or breaking up into rival factions by civil and foreign wars, * * * and I should fix the epoch of its highest power at a date preceding rather than following the Christian era."

Native Races,
Vol. II,
pp. 117-8.

"That the Nahua power in primitive times extended over Guatemalan localities as did the Maya power, and the

long struggle between the two powers was no local contest, but was felt in a greater or less degree throughout the whole country, from Anahuac to Guatemala, and perhaps still father south."

"I have in a preceding chapter," says Mr. Bancroft, "presented the evidence of the existence during a few centuries before and after the beginning of the Christian era of a great aboriginal empire in Central America, narrating all that may be known of its decline and fall resulting from the contentions of the great Maya and Nahua powers."

With the knowlege of the Quiches and their ancestors the Mayas and Nahuas, one can better understand the facts that are revealed in the Popol Vuh.

THE POPOL VUH.

The richest legacies of traditional history, handed down through many centuries by ancient Americans, are the Popol Vuh, the national book of the Quiches of Guatemala, and the ancient records from the royal archives inherited and translated by Ixtlilxochitl, grandson of the last king of Tezcuco, an ancient city that once stood on the opposite side of the lake, east, from the city of Mexico.

There were, no doubt, unreasonable distortions and additions made in their historical records, and the translations of them, as they come to us, are vague and incorrect; yet, without question, there is rare historical data revealed in them.

THE POPOL VUH.

The Popol Vuh, the Quiche history, was first discovered in the last of the seventeenth century, by a Dominican, Father Francisco Ximenez, who copied it and also translated it into Spanish. His manuscript containing the Quiche text and his translation of it were hid for a long time in the convent of the Dominicans in Guatemala, and were later turned over to the library of the University of San Carlos of Guatemala. Here Doctor Scherzer discovered them in June, 1854. He carefully copied them and afterwards published them.

SPANISH AND FRENCH TRANSLATIONS
OF THE POPOL VUH.

Abbe Brasseur de Bourbourg first saw this manuscript in 1855, in Guatemala. He copied both the Quiche text and the Spanish translation made by Ximenez, but was dissatisfied with the translation made by Ximenez, believing it to be full of faults, disfigured by abridgements and omissions. So in 1860 he settled among the Quiches and by the help of

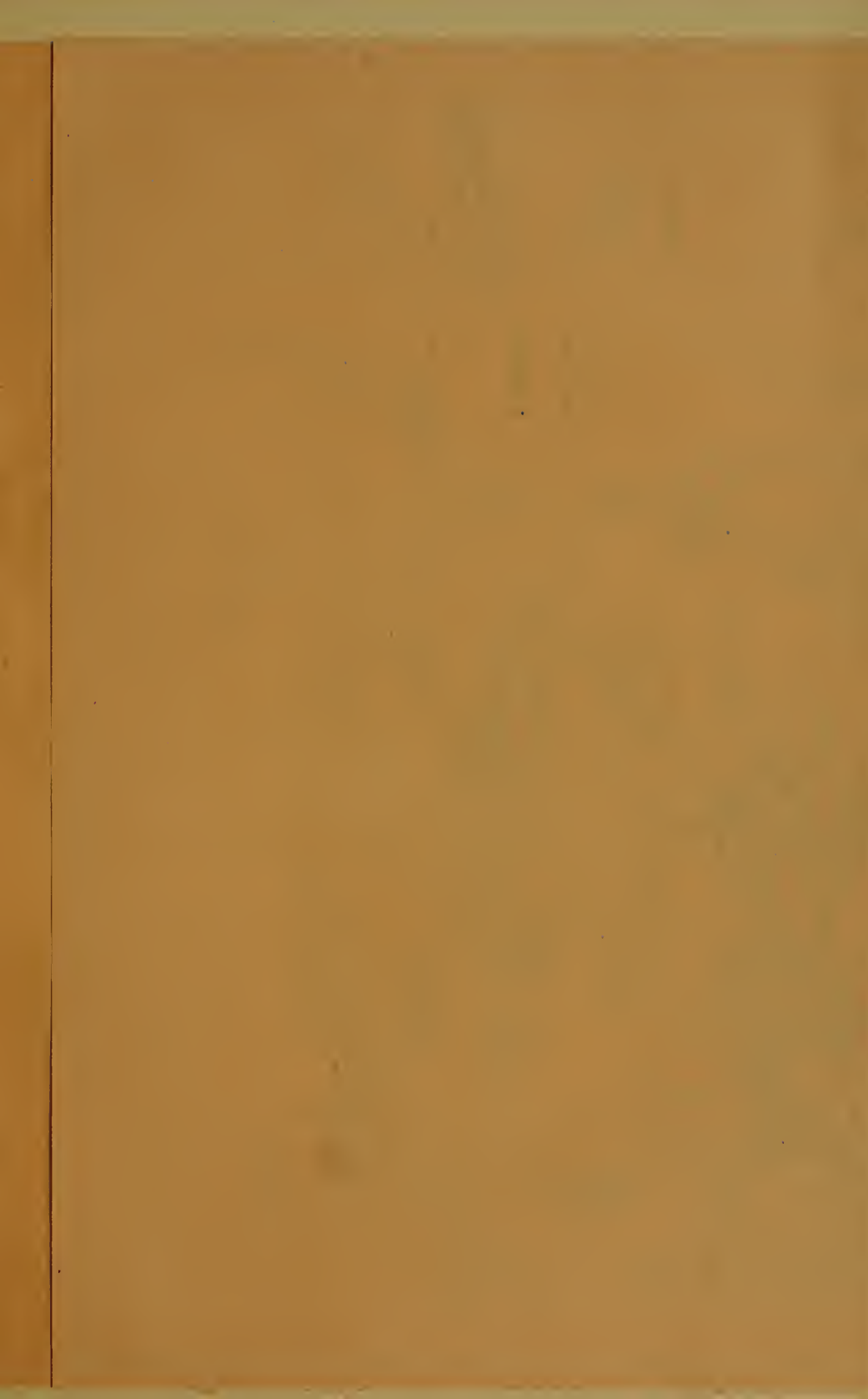
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Native Races,
Vol. V,
pp. 544 & 567-8

Popol Vuh.
Native History
of Ancient
Americans.
Old book.
Native Races,
Bancroft, Vol.
III, p. 42-43,
and Vol. V, p.
148.

Translations of
Popol Vuh.
Legends of
origin of
American
Indians.

Popol Vuh.
Native Races,
Vol. V, pp. 170-
171.





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natives and with his own practical knowledge of their language he made a new translation in French.

Where the ancient American people came from, and how they reached the continent, are questions which have puzzled all students of American traditions. The different records of the different tribes of Indians in Mexico and Central America disagree as to the coming of their ancestors.

Writers have failed to see that there were different colonies that came at different times, landing in different places in America.

THE POPOL VUH.

In the introduction we read:

"This is the origin of the ancient history of Quiche. Here we write the annals of the past. We shall bring it to light because the Popol Vuh, the national book, is no longer visible, in which it was clearly seen that we came from beyond the sea."

"It is from where the sun sets we came, from the other side of the sea."

LANDING-PLACE OF THE COLONY THAT CAME FROM THE WEST.

The Quiche traditional history begins with a colony that came across the sea from where the sun sets (west), and the first location after their arrival in America, according to the Popol Vuh, was called Xibalba, pronounced Zabalba. It was from Xibalba that the first migration of the Quiche ancestors took place "after they had rendered fitting funeral honors to their father, who had perished there."

"The place where the brothers started to contend."

This quarrel between brothers in their first settlement after the death and burial of their father is important history, showing the origin of the Nahuas and Mayas to be from one family, and this quarrel that commenced at the death of their father, between brothers, was continued by their posterity after they became great Nations: The Nahua and Maya Nations.

BLACK MEN AND WHITE TOGETHER.

I find a remarkable statement coming from the Popol Vuh, recorded in "Native Races," as follows:

"All seem to have spoken one language and to have lived in great peace, black men and white together."

THE CHARACTER OF THE XIBALBANS.

The character of the Xibalbans is here described:

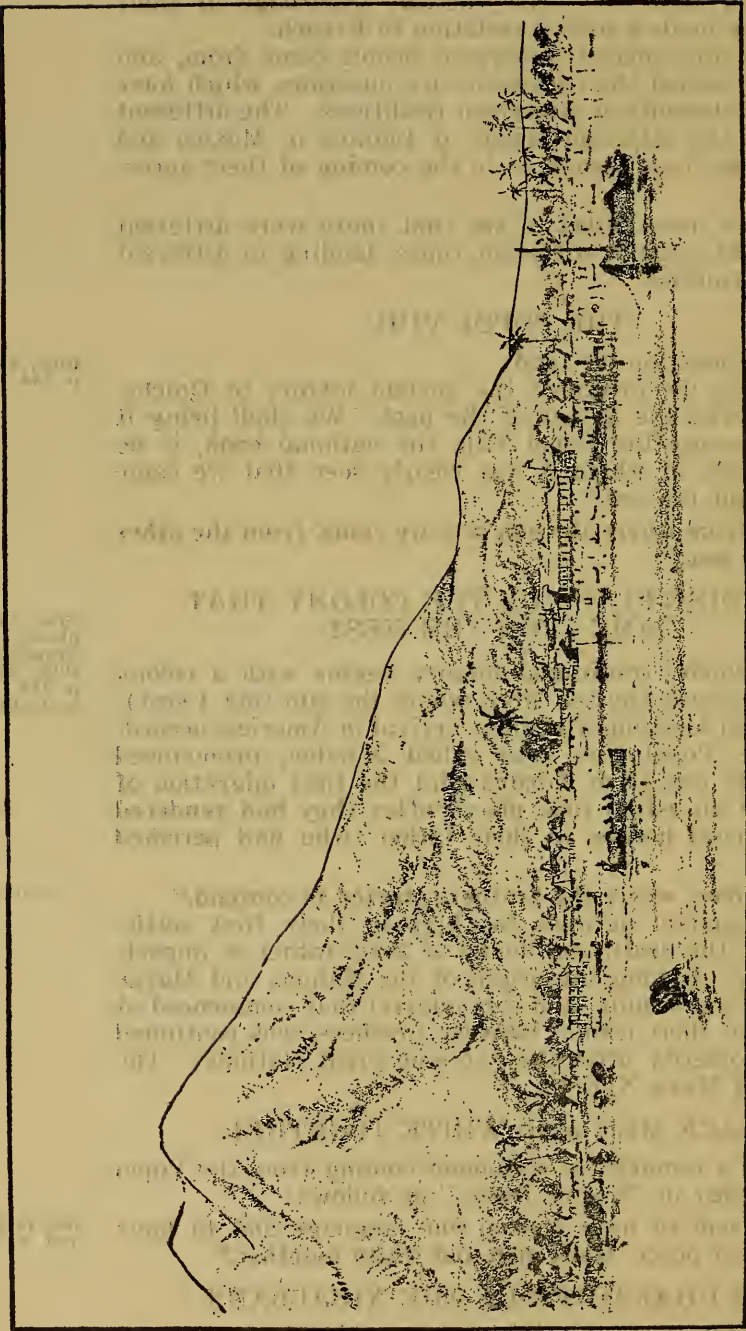
Ibid., Vol. V,
p. 183.

First landing-
place.
Quiche legend.
Ibid., Vol. V,
p. 180. See
foot-note also.

91 22
23
24

Foot-note

Native Races,
Vol. V., p. 547.



PORT OF LA UNION, SALVADOR, CENTRAL AMERICA.
Landing-place of the Nahuas and Mayas, the Colony from the West.

"They were fond of war, of frightful aspect, ugly as owls, inspiring evil and discord; faithless, hypocritical, and tyrants, they were both black and white, painting their faces, moreover, with divers colors."

Native Races,
Vol. V, p. 180.
Mayas frightful.

307 102

This description of the Xibalbans by the Quiche historians, show the Quiches, while they may have been Maya descent, were strong friends of the Nahuas back as far as their history goes. The Xibalbans were Mayas we know.

LOCATION OF XIBALBA.

The Popol Vuh indicates the first settlement of the colony that crossed the Pacific was called Xibalba; and from evidence deduced from traditional history, ruins, and other sources, I am convinced the ruins of Zacualpa in Salvador, Central America, are the ruins of Xibalba; and that the boundary lines of Salvador, as it is today, were the work of the colony; landing in La Union Bay, Gulf of Fonseca, this causing the eastern boundary line to be made there, they then traveled west across the Lempa river and settled in the central province of San Vicente; later spreading out towards the west, to the present boundary line of Guatemala, and this was called "the land where our fathers came from" in their history.

First Settlement.
Native Races,
Vol. V, p. 552.

63 212
213

ANCIENT RUINS OF SALVADOR.

"The State of Salvador, on the Pacific side, stretched some one hundred and eighty miles, from the Gulf of Fonseca to the Rio Paza, the Guatemalan boundary, and extending inland about eighty miles. Here, in the central province of San Vicente, a few miles southward from the capital city of the same name, ruins are found. But of these ruins we only know that they are the most imposing monuments in the State, covering nearly two square miles at the foot of the volcano of Opico, and they consist of vast terraces, ruins of edifices and circular and square towers, and subterranean galleries, all built of stone.

Native Races,
Vol. IV, pp. 68-69.

"Hassel says they are the remains of the old Indian town of Zacualpa [Xibalba]. Several mounds, considerable in size and regular in outline, were noted on the plains of of Jiboa west of San Vicente, also similar ones near Sonsonate in the southwestern portion of the state."

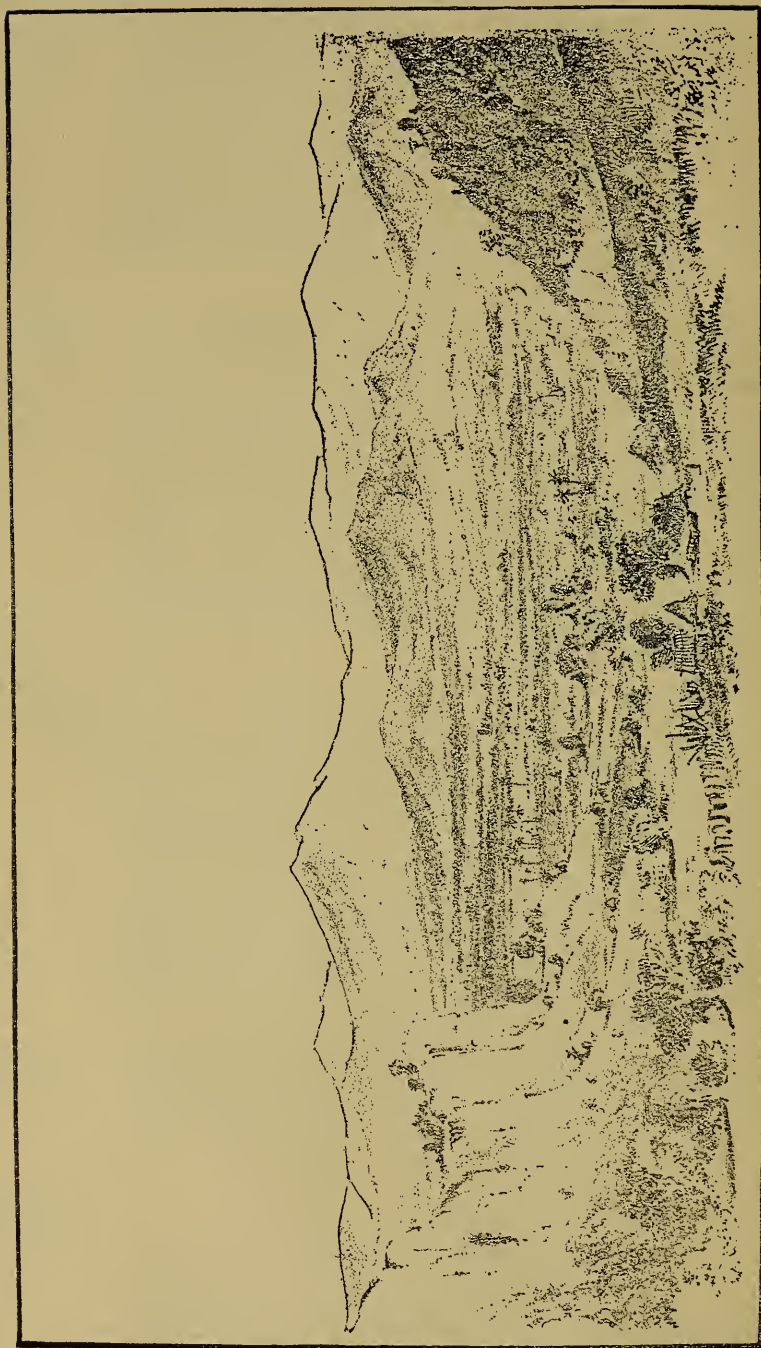
Native Races,
Vol. IV, p. 69,
foot-note.

THE VALLEY OF THE RIO LEMPA.

"The topographical features of Salvador are remarkable; there is a broad valley running through the country varying in width from twenty to thirty miles, and having a length of upward of one hundred miles. This magnificent valley, which is drained by the river Lempa, is unsur-

Notes on Central America,
by E. G. Squier,
p. 296.

63 212
213
214
215



VALLEY OF THE RIVER LEMPA, SALVADOR, CENTRAL AMERICA.

passed for beauty and fertility by any equal extent of country under the tropics."

LOCATION OF IZMACHI.

Three princes determined to go as their father had ordered to the east on the sea shore whence their fathers had come—they had established themselves in the great City of Izmachi.

NAHUA, OR NIMA.

"In its primitive sense the name Nahua meant secret, occult, mysterious. It designated a man versed in judicial wisdom, astrology, and the arts, a sorcerer or magician. The name of Nahua signified an expert man, who spoke well his own language."

Mr. Squier has certainly given us light on the name Nahua. This he learned from the natives in the south-eastern part of Guatemala.

NIMA-QUICHE AND THREE BROTHERS.

This man is referred to as follows:

"Nima-Quiche, * * * more beloved than any of his predecessors, was directed by an oracle to leave. * * Nima-Quiche was accompanied by his three brothers."

The four brothers were called Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam. The name Balam must have been an appellation used by the ancient Quiches to signify some office held, and the way it was used might indicate a difference in rank: If before the name, High Priest, possibly; and if after the name, a lesser office. The name Balam as found in the Bible was the name of a man who had the gift of prophecy.

"At the advice of Balam-Quitze and his companions, they departed in search of gods to worship (or a place to worship God), and came to Tulan Zuiva, the Seven Caves, where gods were given them—Tohil, Avilix, Hacavitz, and Nicahtagah. Tohil was also the god of Tamub and Ilocab, and the three tribes, or families, kept together, for their god was the same."

This traditional history in the Popol Vuh, no doubt, represents the four brothers and people looking for a place where they could settle and make their home, and could worship God unmolested, also telling of their calling to high and holy office, as priests of God to minister in the law of Moses.

Mr. Bancroft says:

"The account of the dawn and its attendant ceremonies which follow in the Popol Vuh would seem, in connection

Native Races,
Vol. V,
pp. 555-3.

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364 29

Notes on Cen-
tral America,
Squier, p. 342.
Nahua-Nima.

53 70

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307 104

Native Races,
Vol. V,
pp. 565-6.
Travels in Cen-
tral America,
p. 326.
Names of four
brothers.

Num. 31:8.
Smith's Bible
Dictionary.

Native Races,
Vol. V, p. 547.

95 7
8

Look for a
home of peace.

Native Races.
Vol. V, p. 549.

97 42
Establishment
of government.

with the preceding quotations, to refer vaguely to the election of rulers, the establishment of a temporal and spiritual government, the birth of Quiche institutions."

TEMPORAL AND SPIRITUAL GOVERNMENT
OF QUICHES ESTABLISHED.

Native Races,
Vol. III, p. 49.

Seven Caves.

"So the four men and their people set out for Tulan Zuiva, otherwise called the Seven Caves, and there they received gods. Balam-Quitze received the god Tohil, Balam-Agab received the god Avilix, and Mahucutah received the god Hacavitz; all very powerful gods, but Tohil seems to have been the chief, and in a general way god of the whole Quiche nation."

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210 28
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Native Races,
Vol. V, p. 554.
Led by four
chiefs.

"All this time they were directed by their trinity, acting through their four chief sacrificers, or High Priests, Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam, the same who led them in their migration from the region of Xibalba." These four brothers were Israelites, as it says in "Native Races" and "Travels in Central America"; these men were priests of God, and were offering sacrifices and burnt offerings according to the law of Moses. This is the reason they were called "the four sacrificers."

Ibid., Vol. V,
pp. 95, 564-565.
Travels in Cen-
tral America,
Stephens,
p. 326.

"The account which the Popol Vuh furnishes of the migrations of the ancient Quiches is somewhat confused. In their original home their worship was purely spiritual; whatever there might have been, these four men forsook their abode and journeyed to Tulan Zuiva, or place of Seven Caves."

North Ameri-
cans of Anti-
quity,
Short, pp.
214-215.
Four brothers.

SEVEN CAVES, OR TULAN ZUIVA.

"One cave found near the ruins of Copan is the cave of Tibulca. This appears like a temple of great size, hollowed out of the base of a hill, and adorned with columns having bases, pedestals, capitals and crowns, all accurately adjusted according to architectural principles; at the sides are numerous windows faced with stone exquisitely wrought. All these circumstances lead to a belief that there must have been some intercourse between the inhabitants of the Old and the New World at a very remote period."

I have no doubt there are six other caves in or near the ruins of Copan hidden by the forest, yet to be brought to light.

Native Races,
Vol. IV, pp.
82-83.

MINERAL RESOURCES OF HONDURAS
AND SALVADOR.

"In respect to mineral resources, Honduras ranks first among all the States of Central America. Gold, silver, platina, copper, copper-pitch ore, black copper and iron are

Mineral
resources of
land.

95 19
198 19

found. The rich gold mine at San Andres is only a few miles from the ruins of Copan. Fine opals are found in Honduras also. Iron ore is common in Honduras and is highly magnetic and so nearly pure that it is forged without smelting. It occurs in vast and exhaustless beds, and might be produced in any desirable quantity."

"Nine leagues from Santa Anna in Salvador are some rich mines of iron ore, which produce a purer and more malleable metal than any imported from Europe. The ore is found near the surface, and very abundant. Some of this iron, sent to England a few years ago for the purpose of examination, proved to be a very valuable variety for conversion into fine steel, approaching in this respect very nearly to the celebrated 'Wootz' of India."

There were minerals, then, in abundance, in Salvador and Honduras, for this colony, and the fine work in stone still to be seen in the ruins of Copan, indicate the use of metal tools, very likely iron; but in their migrations northward where they were located for centuries, in places where iron could not be obtained, they lost a knowledge of it.

LOCATION OF THE CITY OF TULAN ZUIVA.

The ruins at Copan, Honduras, are at the foot of the mountains separating Guatemala from Honduras. Bancroft, in giving the boundary of Honduras, gives the names of the mountain chains which form the boundary line between Honduras and Guatemala, and, describing the antiquities in Honduras, says:

"Copan, the most wonderful of all, and one of the most famous of American ruins. The location is in a most fertile region, near the Guatemalan boundary, on the eastern bank of the Rio Copan."

THE RUINS OF A GREAT STONE CITY AT COPAN.

The ruins at Copan, Honduras, Central America, are the remains of a hitherto unknown people, but, as works of art, proving that a people once occupied Central America, who were not savages, but skilled in the arts of civilization. Many have sought in vain to penetrate the mystery, who the people were who built and inhabited this great stone city. Mr. John Lloyd Stephens said it was situated in one of the most fertile valleys in Central America, at the foot of the mountain range that separates Guatemala from Honduras, on the left bank of the Copan river, as you ascend the stream. The wonderful ruins of Copan, like a wrecked bark in the midst of the ocean, with name effaced, and none to tell from whence she came, nor the cause of her destruction; yet in the Popol Vuh record is the light that will dis-

Notes on Central America, pp. 160-171.

Ibid., p. 308.

63	217
95	19

Prehistoric America, Naudouville, p. 328.

403	14
476	111
	113

Native Races, Vol. IV., pp. 69-77.

Ruins at Copan, the city of Tulan Zuiva. by Aztecs; Aztlan, Tulan Zuiva and Tulan by Quiches.

solve the darkness of what has seemed an impenetrable mystery, for surely the ruins at Copan are the ruins of the city of Tulan, answering indeed wonderfully to location and description of that city as described in the traditions as Aztlan, or Tulan—Tulan Zuiva.

Mr. Stephens wrote in his "Travels in Central America, page 80:

96 22
Travels in Cen-
tral America,
Stephens, pp.
80-87.

"No plans or drawings have ever been published, nor anything that can give an idea of the valley of romance and wonder, where, as has been remarked, the genii who attended on King Solomon seem to have been the artist."

The ruins extend along the river more than two miles, and in the rear is an unexplored forest in which there may be extensive ruins.

AZTLAN THE PRIMITIVE HOME OF THE AZTECS.

Ancient
America, by
J. D. Baldwin,
p. 218.

"A well-authenticated tradition of the Aztecs, represented in their picture writing of the place of their origin, is designated by the sign of water, a pyramidal temple with grades, and near these a palm tree."

The wonderful pyamidal temple, with grades, standing on the Copan river, in a land where the palm trees grow, all fit with the ruins at Copan. It was the city of Aztlan.

Native Races,
Vol. V, p. 221.

Thus we see the picture writings of the Aztecs of Mexico favor the idea that the first home and point of departure in their migrations was in the south; this is in agreement with all the earlier traditions that the primitive Nahua power was in the south (Honduras and Guatemala).

Native Races,
Vol. V, p. 306.

"Aztlan is described as a land too fair and bounteous to be left willingly in the mere hope of finding a better. The native tradition relates, they received that which their chiefs took to be a message from the gods (their God), directing the people to seek a new home."

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Native Races,
Vol. V, p. 325.

"The Aztecs continued the profession of boatmen, which they had practiced on a river at Aztlan. This presents strong analogies to that of Tulan Zuiva, and it is not impossible that the events related are identical. The earlier portions of this tradition referring vaguely back to the primitive epochs of Nahua history."

John Lloyd Stephens, in his work, "Travels in Central America," p. 80 to 87, gives a fine description of the temple still standing at Copan, Honduras, C. A.

TEMPLE IN THE CITY OF AZTLAN.
A TEMPLE RESEMBLING KING SOLOMON'S TEMPLE
AT COPAN.

The principal part of the ruins on the bank of the river

is that of a temple. The front or river wall extends in a right line north and south 624 feet, and is from 60 to 90 feet high. It is made of cut stone, from three to six feet in length, and a foot and a half in breadth. The whole line of survey is 2,866 feet, which is gigantic and extraordinary for a ruined structure of the aborigines.

Mr. Stephens says:

"By cutting down trees, we discovered the entrance to be on the north side by a passage thirty feet wide, and about three hundred feet long. On the right is a high range of steps to the terrace of the river wall. At the foot of this are six circular stones from eighteen inches to three feet in diameter—perhaps once the pedestals of columns or monuments now fallen and buried. At the end of the passage is the area, or courtyard, one hundred and forty feet long, and ninety broad, with steps on all sides. This was probably the **Most Holy Place in the Temple**. Beyond doubt it had been the theatre of great events, and imposing religious ceremonies. There were no idols, nor were there any vestiges of them, but on the left, two-thirds the way up the steps to the Holy Place, was a gigantic stone head, the portrait of some king, chieftain, or sage. In the middle of the temple area, elevated above a flight of steps, was an altar, the place of sacrifice. This altar was a solid block of stone **six feet square and four feet high**, resting on four globular stones, one under each corner."

Stephens' Travels, pp. 80 and 87.

A temple.

Portrait of Balam-Quitze.

THE ALTAR, IN SHAPE AND SIZE, LIKE THE ALTAR OF BURNT OFFERINGS.

This temple, in the ruins of Copan, is indeed like the temple of Solomon which was built on Mount Moriah, "upon the top of the mountain," with the Holy Place and the Most Holy Place and the altar of burnt offerings 5 cubits (7½ feet) square and 4½ feet high, just a trifle larger than the square stone altar in the temple of Copan.

II. Chron. 3:1-3.
Ezek. 43:12.
Ex. 38:1.
Ex. 40:29.

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TRADITIONAL HISTORY OF PORTRAITS IN STONE.

"Another wonder, the three tribal gods, Tohil, Avilix, and Hacavitz [or Balam-Quitze, Balam-Agab, and Mahucutah], were turned into stone."

This could only mean their portraits were cut in stone, as John T. Short says in "The North Americans of Antiquity."

Native Americans, Vol. III, pp. 51-52.

Portraits of three leaders of North Americans of Antiquity, p. 216.

STONE PORTRAITS AT COPAN.

John Lloyd Stephens says they found in the ruins at Copan, beautifully sculptured in stone, portraits of kings, chieftains, or sages; one near the Holy Place in the temple six feet high.

Travels in Central America, pp. 83 and 87.
Stone portraits.

DEATH OF THE ANCESTORS OF THE RACE.

Death of Nima-Quitze and his three brothers.

Native Races,
Vol. III, pp.
53-54.

167 9
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North Amer-
icans of
Antiquity,
p. 217.

168 12

Native Races,
Vol. V, pp.
565-566.

Ibid., Vol. V,
p. 180, also
foot-note.

Centuries for
language to
change.

Native Races,
Vol. V, p. 181.

277 49

Priests.
Native Races,
Vol. V, p. 554.

North Amer-
icans of
Antiquity,
p. 215.

"Now it came to pass that the time of the death of Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam drew near. They were forewarned that their death and their end were at hand."

"At last, at the noonday of their national glory, it came to pass that the ancestors of their race, Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam, died; the men who came from across the sea died."

This is an abridgment, no doubt, by the Quiche historian, referring to the death of all four of the brothers, at the death of the one great leader, Balam-Quiche, and may represent a long period of time. We also read that Nima-Quiche (or the great Quiche) was the father of the Quiches; the same is said of Balam-Quitze, thus showing them to be one and the same person.

"The narrative of the struggle with Xibalba (located in Salvador, Central America) was introduced at the beginning of the Quiche migrations, when the four brothers departed from Xibalba and went to Tulan Zuiva."

"The four men with their families, and all who would go with them, migrated to Tulan Zuiva, or Seven Caves. Here their language was changed, and they became a separate nation."

This must represent centuries, for their language to change and the few families to become a nation.

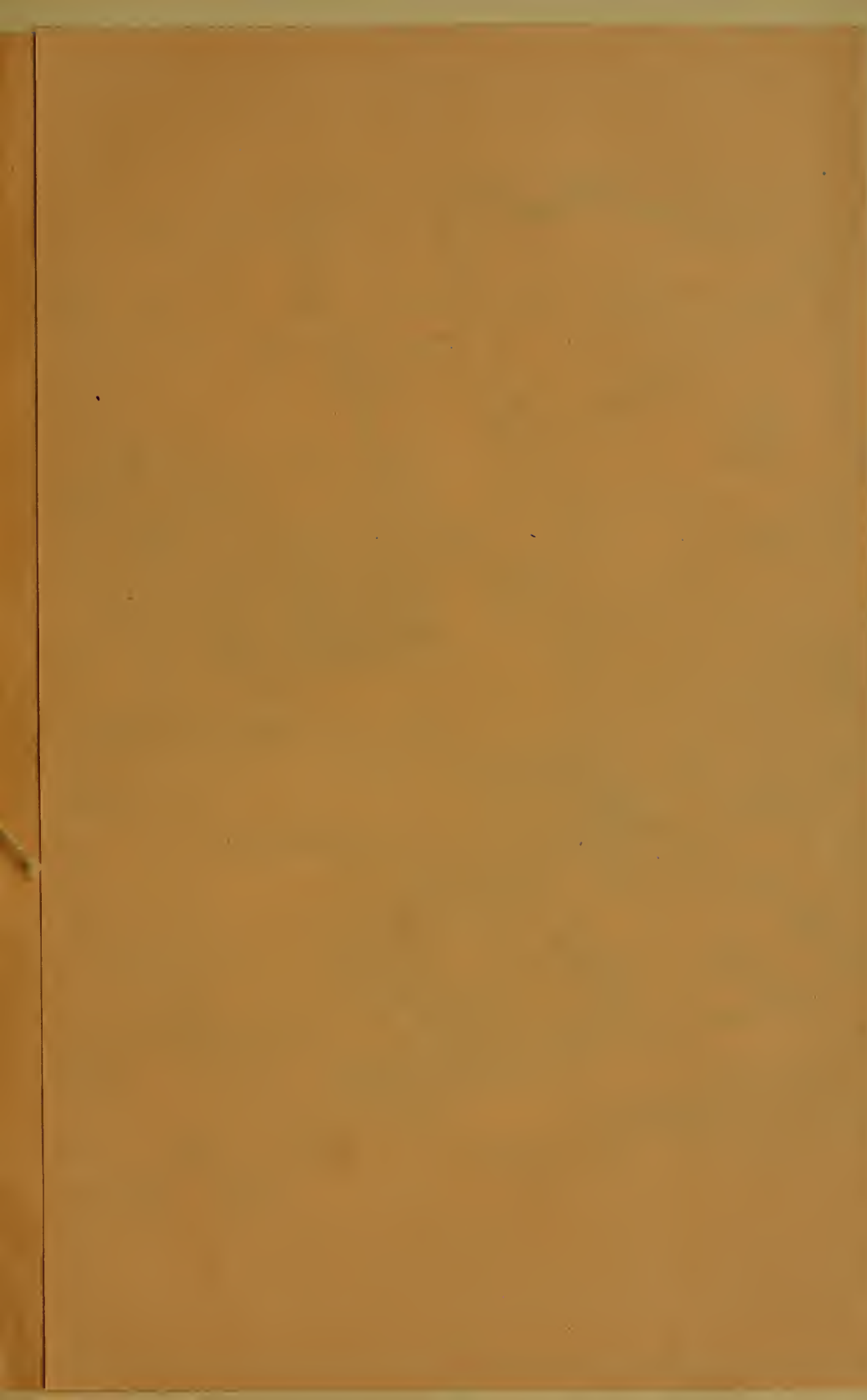
"The point most dwelt upon during their stay in Tulan was trouble with Xibalba, which circumstance may indicate that Tulan was in the Xibalban region."

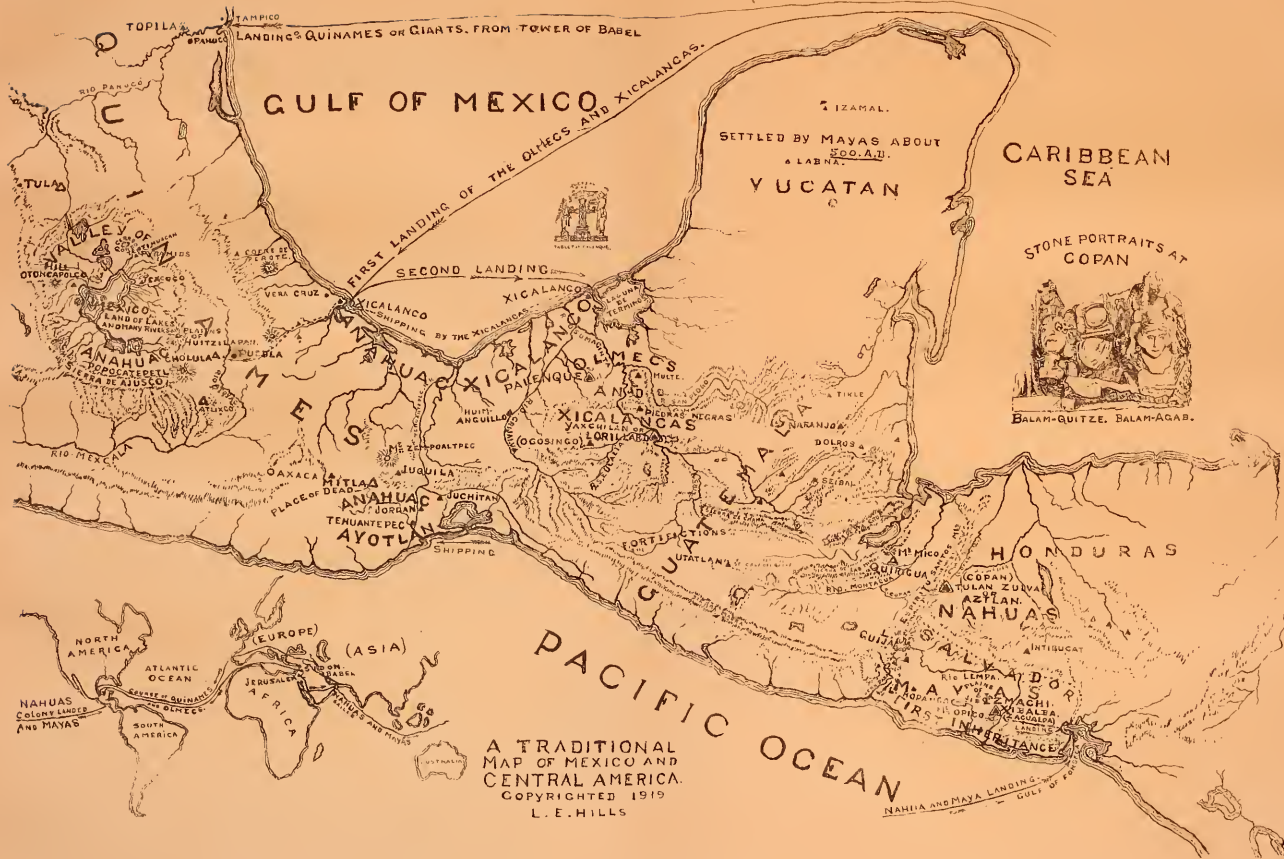
"The Quiches lived long in their new home, before they left their city for Guatemala. All this time they were directed by their trinity—Tohil, Avilix, and Hacavitz, acting through their chief sacrificers, or High Priests, Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam, the same who had led them in their migration from the region of Xibalba." "Of course many generations of priests bearing these names, or these TITLES, must have succeeded each other in the direction of Quiche affairs during this period."

DEPARTURE FROM TULAN.

Whether they determined to abandon Tulan, or were driven from it, the record does not say.

"At last Tulan, the mysterious land of Seven Caves, was forsaken, and the people began a migration attended with indescribable hardships and famine itself. Their way





Death of
Quitze a
three br

Native I
Vol. III,
53-54.

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North A
icans of
Antiquit
p. 217.

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Native I
Vol. V, I
565-566.

Ibid., Vo
p. 180, al
foot-note

Centuries
language
change.

Native I
Vol. V, I

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Priests.
Native P
Vol. V, I

North A
icans of
Antiquit
p. 215.

led through dense forest, and over big mountains, and along the sea on a rough and pebbly shore."

Mr. John L. Stephens says:

"According to Fuentes, the chronicler of the kingdom of Guatemala, the kings of the Quiches and Kachiquels were descended from the Toltecan Indians (or Indians from Tulan land), who, when they came into the country (Guatemala), they found it already inhabited by a people of a different nation."

Travels in Central America,
p. 326.

201 24

Nahuas discovered the
Olmecs and
Xicalancas.

LANDING-PLACES OF THE OLMECS AND XICALANCAS, THE THIRD COLONY OF ANCIENT TRADITIONS.

"The Olmecs and Xicalancas (Ze-cal-an-cas), who were sometime represented as two nations, and sometimes as a division of the same nation, and regarded by all authorities as Nahuas." * * * "Southern Vera Cruz and Tabasco were the regions traditionally settled by them." * * * "They are regarded as the first of the Nahua nations in this region and are first noticed by tradition on the south-eastern coast, **whither they had come in ships from the east.**" "Ixtilixochitl tells us they occupied the land in the third age of the world, landing on the east coast as far as the land of Papuha (muddy water) or in the regions about the Laguna de Terminos. * * * Their national names are derived from that of their first rulers, Olmecatl and Xicalancatl" (meaning descendants of Olmec and Xicalanca).

Vol. V, pp.
195-6.

387 74

Native Races,
Vol. II, p. 129.

"Two ancient cities called Xicalanco are reported on the gulf coast; one of them, whose ruins are still said to be visible, was just below Vera Cruz, the other on the point, which still bears the name of Xicalanco, at the entrance to the Laguna de Terminos, and the whole region, between the two Xicalancos and for seventy-five miles inland, was called Anahuac Xicalanco."

Native Races,
Vol. IV, p. 287.

THREE DIFFERENT PARTS OF THE COUNTRY CALLED ANAHUAC.

There were three places called Anahuac by the Ancient Americans. (Meaning, "Maritime people, or having commerce by sea.")

"The Oajacan coast region, if we may credit the result of researches by the Abbe Brasseur de Bourbourg, was sometimes known as **Anahuac Ayotlan**, and the opposite coast of Tabasco was called **Anahuac Xicalanco.**" "Centrally located on the table-land in Mexico, and surrounded by a wall of lofty volcanic cliffs and peaks, is the most famous of all the valley plateaux, something more than one hundred and sixty

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Native Races,
Vol. II, pp. 87-
88 and 111.
Bureau of
American
Ethnology,
Bulletin 28,
p. 258.

548 4 miles in circuit. The Valley of Mexico, "Anahuac, that is to say, Country by the waters," taking its name from the lakes that formerly occupied one-tenth of its area. "Anahuac," with an elevation of 7,500 feet, may be taken as a representative of the tierra fria. It has a mean temperature of 62 degrees, a climate much like that of Europe, although dryer; wheat, barley and all the European cereals and fruits flourish side by side with plantations of maize in this valley."

PRIMITIVE SHIPPING.

Native Races,
Vol. II, pp. 379-398.

"From the earliest times the two southern Anahuacs, of Ayotlan and Xicalanco, corresponding to what are now the southern coast of Oajaca and the tierra caliente of Tabasco and southern Vera Cruz, were inhabited by commercial peoples. The Xicalancas engaged to some extent in a maritime coasting trade, mostly confined, however, as it would appear, to the coast of their own territories and those immediately adjacent."

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280 90

Native Races,
Vol. II, p. 129.

Native Races,
Vol. V, pp. 195 and 196.

There are strong reasons to believe that the people known as Olmecs and Xicalancas were one and the same nation, and that they were known first as Olmecs, taking the name of their leader, or ruler, Olmec, at the time of their landing; "Olmecatli meaning, descendants of or people of Olmec." Ixtlilxochitl, in referring to these people subsequent to their first appearance, called them Olmecs; centuries later, when they merged with the Nahuas from the south, they were called Xicalancas. Their language was not the same as the Nahua, but they were known as a Nahua nation, and united with them in their wars with the Mayas.

OLMECS.

Native Races,
Vol. V, p. 197.

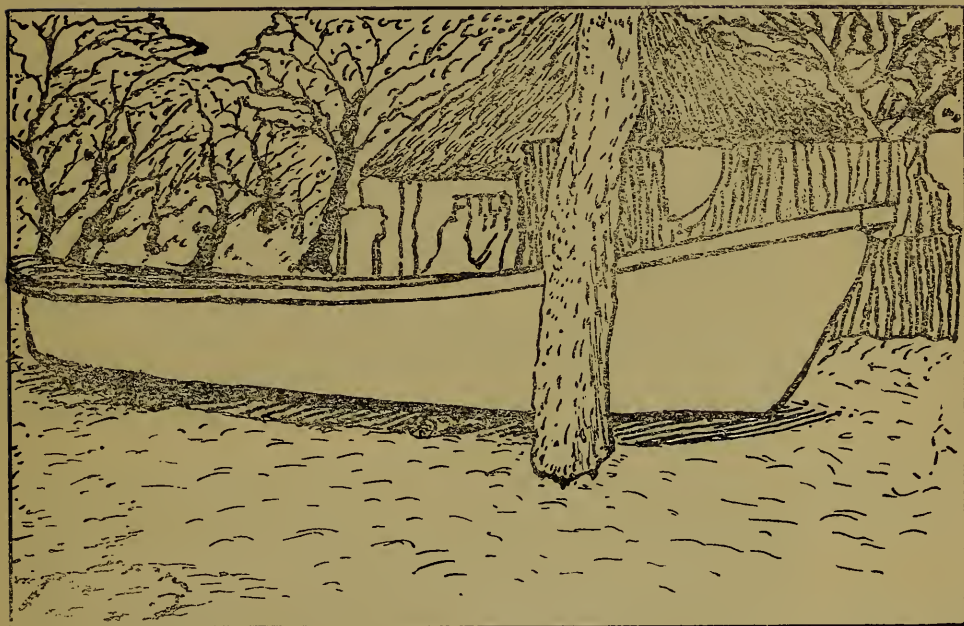
202 37
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According to Ixtlilxochitl, in the first mention of this nation in the Nahua history, these people were called Olmecs, and upon their arrival in the country they discovered the last of the Quinames or giants, as follows: "Our knowledge of Olmec history subsequent to their first appearance is confined to a few events which occurred in Puebla. Here on the Rio Atoyac near Puebla de los Angeles and Cholula they found the Quinames or giants. * * * These Quinames, as Ixtlilxochitl states, were survivors of the great destruction which closed the second age of the world."

Native Races,
Vol. V, p. 196.

The two points of land on the gulf coast having the same name, Xicalanco, no doubt indicated two landing-places, the first on the point below Vera Cruz, and their discovery of the Quinames in that country may have been the reason

NAHUA BOATS.



Tahucups, boats 8 feet wide and 60 feet long, from Tabasco, dug from a single log, capable of carrying sixty persons, used extensively in the Gulf of Mexico in ancient times. ("Native Races," Vol. II., pp. 379, 398, 739; "The Ancient Cities of the New World," p. 263.)

for their departure, and their next landing was in Tabasco on the point at Laguna de Terminos. These two places in later centuries became their principal seaports, and the boundary points of the country called Anahuac Xicalanco."

Travels in Central America, Stephens and Catherwood, p. 326.

NAHUAS, OLMECS AND XICALANCAS UNITE.

206 24 "QUICHE HISTORY—According to Fuentes, the
202 34 chronicler of the Kingdom of Guatemala, the Kings of
Quiche and Kachiquel were descended from the Toltecan
Indians (or from the Indians from Tulan Zuiva), who, when
they came into this country (Guatemala), found it already
inhabited by people of different nations."

There can be no doubt that the Popol Vuh gives the primitive history of the Nahuas and Mayas, from whom the Quiches were descended; Xibalba was their first city and location after crossing the Pacific. There was a large family of brothers, who quarreled, and four brothers left Xibalba and settled at Tulan Zuiva, also called Aztlan, now known as the ruins at Copan, Honduras; here they lived for several centuries, until they had changed their language and became a nation. About 200 B. C. these people, the Nahuas, were driven or for some reason forced to leave Tulan Zuiva, called sometimes "Tula or Tulan," and by the Aztecs, "Aztlan." They migrated to the northern parts of Guatemala, where they discovered the Olmecs, then called Xicalancas, who united with them, and were known as Nahua nations after that.

475 101 After the Nahuas departed from Tulan Zuiva, the
Mayas moved in, took possession of the city, and made it
their chief city; the king moving from Xibalba, Salvador, to
Tulan Zuiva in Honduras (Copan), and may have given the
city a different name in their language.

Native Races,
Vol. V, p. 544.

In time the Mayas went over into Guatemala to war with the Nahuas, and their warfare continued for centuries.

THE OLMECS AND XICALANCAS KNOWN AS
NAHUA NATIONS.

Native Races,
Vol. V, pp.
210-211.

689 24 The Nahuas, strengthened by the Olmecs and Xicalan-
cas, were able to withstand the armies of the Mayas who
came against them from time to time, and they built great
cities along the Rio Usumacinta and the Rio de la Pasion,
from British Honduras to Tabasco, where they continued
to live until 338 A. D.

Native Races,
Vol. IV, pp.
130-131-132.

ANCIENT FORTIFICATIONS IN GUATEMALA.

485 3 "Extending eastward from the region of Huehuete-
4 nango to that of Salama in the province of Vera Paz a dis-

tance of nearly one hundred miles, there seems to be a line of ruins, occurring at frequent intervals particularly in the Valley of the Rabinal and about the town of that name. A map of Guatemala now before me [says Mr. Bancroft] locates seventeen of these ruins. * * * Most of them being the remains of fortresses or fortified towns, built on strong natural positions at river mouths, guarding the entrances to fertile valleys." The ruins at Cawinal are situated on both sides of the stream, in a fine mountain-girt valley, the approach to which was guarded by a long line of fortifications, pyramided mounds, and **watch-towers**, whose remains may yet be seen."

486 11

"One Leon de Pontelli claims to have traveled in Northwestern Guatemala in 1859, and to have discovered many ancient and remarkable ruins of great cities at points impossible to locate, somewhere about the confines at Vera Paz and Peten."

Native Races
Vol. IV,
p. 132.

Prof. Edward Seler says: "The fortifications skillfully constructed by the inhabitants of this territory (Guatemala) prove that they had to protect themselves against constant hostile disturbances."

Bureau of
American
Ethnology,
Bulletin 28,
p. 80.

WHO WERE THE BUILDERS OF THESE ANCIENT FORTIFICATIONS IN GUATEMALA?

Who were the builders of these fortifications? What does history say?

Mr. H. H. Bancroft, the historian, says: "I have in a preceding chapter presented the evidence of the existence during a few centuries before and after the beginning of the Christian era of a great aboriginal empire in Central America, narrating all that may be known of its decline and fall, resulting from the contentions of the great Maya and Nahua powers."

Native Races,
Vol. V, pp.
567-568.

It was either the Nahuas or Mayas, then, who built these fortifications; and there can be little doubt the Nahuas, who were settled in the northern part of Guatemala with their principal cities along the Rio Usumacinta, and in Chiapas, were the builders, trying to protect their homes and lands from attacks made upon them by the Mayas.

Native Races,
Vol. II, p. 117.

Mr. Bancroft says: "It has been seen that the Nahuas a few centuries after the beginning of our era were driven northward and established themselves in Anahuac" (Valley of Mexico).

Native Races,
Vol. V, p. 537.

These fortifications were built, no doubt, before Yucatan was discovered and settled in the fifth century, when

the Mayas were located in Southeastern Guatemala, Honduras, and Salvador.

In associating the history furnished by the Quiches in the Popol Vuh, and the Nahua history by the Toltecs, as translated by Ixtlilxochitl, we may gather a good outline of the Nahua and Maya history; though there are no Maya records giving their history, the most we know of them is obtained from the Nahua and Quiche records.

Native Races,
Vol. V, p. 147.

IXTLILXOCHITL THE NATIVE HISTORIAN.

"Fernando de Alva Ixtlilxochitl was a grandson of the last king of Tezcuco, from whom he inherited all that was saved of the records in the public archives. (He translated these records early in the sixteenth century.) His works are more extensive than those of any other writer, covering the whole of Nahua history."

Native Races,
Vol. V, pp.
208-209.

NAHUA HISTORY BY THE TOLTECS.

"I now come to what may be termed the regular annals of that branch of the Nahua nations which acquired the name of Toltec."

Native Races,
Vol. V, p. 167.

Mr. Bancroft says: "By the omission of a large amount of profitless conjecture, the traditions may be somewhat simplified so as to yield, as other traditions have done, some items of general information respecting the primitive Nahua period." Then follows a brief account of the coming of the Quinames or giants from the Tower of Babel, and their destruction; which was Olmec history, recorded in the annals of the Nahuas after they united, about 200 B. C.

631 1

We next note an account of an "Assembly of the Wise Men in Huehue Tlapallan (this city is thought by some to be the holy city, the ruins of which are at Palenque, Chiapas, Mexico), the chief city of their dominion" (at that time). * * * It was at this assembly (83 B. C.) that "they added the bissextile (a leap year), to regulate the solar year with the equinox."

Native Races,
Vol. V, pp.
210.

624 6

THE GREAT CATAclysm.

"One hundred and sixteen years after this regulation or invention of the Toltec (Nahua) calendar, the sun and moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs (signs of what?) happened. This was in the year Ce Calli, which, the chronology being reduced to our systems, proves to be the same date when Christ our Lord suffered," 33 A. D.

Here are some important dates which go back nearly a

hundred years before the Christian era, taken from historic records kept by the Nahuas.

Then follows another positive date of great importance.

HUEMAN THE PROPHET.

"Three hundred and five years later (338 A. D.), when the empire (Nahua) had long been at peace," war (which must have been by an overwhelming force of the Mayas, so powerful the Nahuas could not withstand them) came against them. Then we read: "There rose a great astrologer (a prophet, as he is called in "Native Races," Vol. V, pp. 242 and 243), named Hueman (Wa-man), saying that according to their history they had suffered great persecutions. * * * Consequently it did not behoove them to remain so near their enemies; moreover his astrology had taught him that there was a broad and happy land where the Quinames had lived for many years (Mexico, from the Isthmus of Tehuantepec north), but so long a time had now passed **since their destruction**, and their enemies (the Mayas) rarely penetrated those regions."

Beginning with this date, 338 A. D., we follow the migrations of the Nahuas, which would now include the Olmecs and Xicalancas.

For centuries before the national migrations of the Nahuas northward, colonies of the Nahua people at different times had moved northward, or north of the Isthmus of Tehuantepec into Mexico, which must have weakened the Nahuas in the south.

It is evident the Nahuas made a stand in the Isthmus of Tehuantepec, and their fortifications may still be seen there.

There must have been a treaty made here between the Nahuas and Mayas, as we read, "It has been seen, in what has been said on the subject, that there was a dividing line between the Nahuas and Mayas, drawn across the Isthmus of Tehuantepec."

The next record we find of the Nahuas, we read of them some 40 or 50 years later on the plains of Teotihuacan in the Valley of Mexico, where the aged Hueman makes an abridgment of all the Toltec (Nahua) records.

It was here at Teotihuacan, tradition says, the Nahuas were defeated by the Mayas, and the few who were left scattered to the north, south, east and west, Ixtlilxochitl says, 387 A. D.

Native Races,
Vol. V, pp.
210-211.

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698 30

Native Races,
Vol. IV, pp.
368-9.

Native Races,
Vol. IV, p. 366;
Vol. II, p. 92.

692 60
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Native Races,
Vol. V, pp.
248-251.

701 5

Native Races,
Vol. V, p. 209,
foot-note.

700 44

HISTORICAL DATA FROM ANCIENT RECORDS
AN ABRIDGMENT OF THEIR RECORDS IN TEOTI-
HUACAN IN THE VALLEY OF MEXICO.

Native Races,
Vol. V, p. 248.

AN ACCOUNT OF THE NAHUAS IN THE VALLEY OF
MEXICO AT TEOTIHUACAN,

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Native Races,
Vol. V, p. 251.

We next read of a meeting of all the sages under the direction of the aged Hueman. * * * "At this assembly there were brought forward all the Toltec records reaching back to the earliest period of their existence, and from these documents, after a long conference and the most careful study, the **Teoamoxtli, or Book of God**, was prepared. In its pages were inscribed the Nahua annals from the time of the deluge, or even from the creation; together with all their religious rites, governmental system, laws, and social customs, * * * and a complete explanation of their modes of reckoning time, and interpreting the hieroglyphics. To the divine book was added a chapter of prophecies respecting future events and the signs by which it should be known when the time of their fulfillment was drawing near."

291 16
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Mexican
Antiquities, by
Kingsborough,
Vol. VI, pp.
256-8.

"The Toltecs (Nahuas), according to their ancient history, were the race who peopled the country after the giants, of whom mention has been made in the preceding chapter." The Toltecs say their ancestors proceeded from a region situated in the west (across the Pacific) to Tulan (Zuiva), the first city which they founded; and add also that they brought with them maize, cotton and other seeds and vegetables which grow in this country, and they excelled in working in metals, and in stone."

"Their downfall and destruction, as a great nation, as reported by the very few who were left, was from the persecutions and oppression of certain kings (Mayas) for the space of more than five hundred years, and it appeared to them that their persecutions proceeded from the anger of the gods" (or of God).

THE RECORD OF THEIR DESTRUCTION.

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"They were gathered together in a general assembly composed of all the priests, princes and considerable lords in a place called Teotihuacan, which is in a district a short distance north of the present City of Mexico." Then follows a relation of tales in which the Toltecs (Nahuas) were smitten, day after day, with terrible destruction by a vast multitude of their enemies until they scattered in different directions, east, west, north, and south.

Native Races,
Vol. V, p. 209,
foot-note.

The date given by Ixtlilxochitl of the Toltec (Nahua) banishment from their country and their migrating to Huitlapalan, California, as 387 A. D., and centuries later returned

again to the Valley of Mexico, their history says 648 A. D., and have been known as Toltecs since.

I am very sure this statement of the overthrow of the Nahuas as a nation, which would include the Olmecs and Xicalancas, who were then a part of that nation, as given by Ixtlilxochitl in his translation from the Toltecs' record, is true history and the date 387 is comparatively correct, and some of the Olmecs and Xicalancas who fled to their seaport, "Xicalanco," "on the Gulf," just below Vera Cruz of the present day, "sailed to South America as Boturini said," about 387 A. D.

701 6

Native Races,
Vol. V, p. 202.

They were driven from Chiapas and Tabasco and their migrations began under the leadership of Hueman, 338 A. D., so we are told; then follows a long description of their journeyings with families and stock, the men continually fighting off the Maya armies until they finally reached the Valley of Mexico, where they were destroyed as a nation, 387 A. D. And the few who were left scattered north, south, east, and west, some of them to return again to the Valley of Mexico in 648 A. D., and then known as Toltecs.

REPRESENTATIONS OF THE BEARDED WHITE MAN.

The bearded white man of American tradition called Quetzal-Coatl by the Nahuas, Cukulcan by the Mayas, and Gucumatz by the Quiches, the various names in the different languages of the different tribes translated by the Spanish writers as feathered-serpent, bird-serpent, or feathered-snake, but was intended by the Indians to represent the words "flying serpent," their name for the bearded white man who appeared amongst them mysteriously, and disappeared as mysteriously as he came. The rebus used by the ancient Americans to represent him was a bird and serpent.

Native Races,
Vol. V, p. 23.57 134
135
571 47
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A copper medal was found in Guatemala by Ordonez about 1794 A. D. He refers the origin of it to the founders of Palenque.

Native Races,
Vol. IV, p. 118.

On one side is a representation of the bearded white man kneeling between two fierce heads; on the reverse side is the bird and serpent, showing the medal gives a representation of the bearded white man and his name represented by the bird and serpent, or "flying serpent."

MEXICAN PICTURE WRITINGS.

Fragment 16 of Alexander Von Humboldt Collection, found in 1803, the original is in the Royal Library at Berlin. This fragment is a coarse paper made of agave fibers.

MR. H. H. BANCROFT SHOWS A CUT OF THIS MEDAL, "NATIVE RACES," VOL. IV., P. 118.



A copper medal found in Guatemala in 1794 by Ordonez. Engraved upon one side is a representation of the bearded white man in the act of closing the mouth of a terrible beast; on the reverse side is a bird and a serpent, the rebus for his title, "Bird Serpent," or "Flying Serpent."

It is very old and much damaged; the drawings are done in black without other coloring. The pictures begin above at the left and continue in this row from left to right, but in the second row from right to left, and so on, the direction alternating.

There can be little doubt the representations are of the birth and crucifixion of Christ, of his descent into hell, his resurrection and ascent into heaven, and possible reference to the Ten Commandments. And this was the bearded white man called by the Nahuas of Mexico Quetzal-Coatl, or "Flying Serpent."

THE BEARDED WHITE MAN.

One of the greatest, if not the greatest event recorded in traditional history of the Ancient Americans was the mysterious appearance of a bearded white man who came to them as a teacher of religion.

This could not be a legendary account of a mythic personage that had no foundation in fact, but was a circumstance considered by the ancient historians to be of very great importance, and many and various accounts of his appearance and teachings were carefully recorded and preserved in their annals, and handed down for nearly two thousand years.

CULTURE-HEROES OF TRADITION.

Mr. Bancroft says: "Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as white, bearded man, generally clad in long (white) robes; **appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappear as mysteriously and unexpectedly as they came; and finally, they are apotheosized and held in great reverence by a grateful posterity.**

"In such guise, or on such mission, did Quetzal-Coatl appear in Cholula, Votan in Chiapas, Wixepcocha in Oajaca, Zamma and Cukulcan in Yucatan, Gucumatz in Guatemala, Vira-Cocha in Peru, Sume and Paye-Tome in Brazil, Bochica in Colombia."

This tradition, as we see, is not confined to Mexico and Central America, but the same description of a white and bearded man is found in South America. "Bohica (or

Native Races,
Vol. III, pp.
46, 136, 451.

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Bochica), a white man with a beard, appeared to the Mozca Indians in the plains of Bogota. * * * Having settled the government, civil and ecclesiastical, he retired * * * for two thousand years."

57 134
571 47
Native Races,
Vol. III., p. 267.
Bureau of
American Eth-
nology, Bulle-
tin 28, p. 583.

A bird, a serpent, and the Christian cross were used by the Ancient Americans to represent the bearded white man who appeared so mysteriously among them.

The bird chosen, and set apart as sacred, to be a part of the symbol to represent this bearded white man, was, according to John Lloyd Stephens, the traveler, "the most beautiful thing that flies," called the quetzal. Thus the rebus, the bird and serpent, or in short, bird-serpent, or flying serpent, designated by different names in the different languages of the different tribes or nations, yet meaning the same thing, FLYING-SERPENT.

This is a very important discovery, and surely leads to the solving of the problem, as to the identity of the bearded white man referred to in the traditions of the Ancient Americans throughout the Western Continent.

QUETZAL-COATL OF NAHUA HISTORY, THE GREATEST NAHUA LEGEND.

Popular His-
tory of South
America and
Panama, pp.
3-4.

"There are great legends, worthy of noblest representation in poetry and art, that belong to the dusk of American tradition." * * * "One of these relates to Quetzal-Coatl, who came from the Eastern world to Guatemala, and to the golden age that arose under his preaching, when the birds sang never so sweetly, when the flowers bloomed never so brightly, when a single ear of corn taxed the strength of a man, and no violence was allowed to bird, beast or man, Quetzal-Coatl, of whom the beautiful bird of Guatemala, the quetzal, is still a reminder—a bird that, according to John Lloyd Stephens, the explorer, is 'the most beautiful thing that flies.'"

Conquest of
Mexico, Vol. II,
p. 388.

William H. Prescott, in Conquest of Mexico, Vol. 2, p. 388, says: "But none of the deities of the country suggested such astonishing analogies with Scripture as Quetzal-Coatl. He was the white man, wearing a beard, who came from the east; and who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come. As he promised to return at some future day, his reappearance was looked for with confidence by each succeeding generation."

670 30

History of
America by S.
S. Goodrich,
pp. 42 and 48.

It is true that each succeeding generation was looking for the return of this bearded man. When Christopher Columbus and his crew visited the American Continent,

"The natives everywhere received them as celestial visitors." "Where villages of a thousand or more of the natives were seen, they threw themselves prostrate on the earth, endeavoring to express by gesticulations that they considered the Spaniards as descended from heaven."

When Cortez first visited the Coast of Mexico the native Mexicans begged to be permitted to behold him whom they sought; they were conducted to the fore part of the vessel, where Cortez was already expecting them, with mock majesty. They were introduced, and when they saw him majestically seated upon a throne, they prostrated themselves upon the deck and kissed it. When rising, he who was the principal of them all addressed him: 'Our Lord and God, we welcome your arrival, since we who are your servants have long expected you.'

Mexican
Antiquities,
Kingsborough,
Vol. VI, p. 343.

A MEXICAN TRADITION.

"Amongst the Mexicans there suddenly appeared Quetzal-Coatl, 'a white and bearded man,' " etc.

Native Races,
Vol. III, p. 269.

THE BEARDED WHITE MAN CALLED "FEATHERED SERPENT" OR "FLYING SERPENT."

The account of the mysterious appearance of the bearded white man seems to have been known to all the nations of North, South and Central America. He was called by many of the nations "Feathered Serpent." His symbols were a bird, a serpent and the cross.

Native Races,
Vol. III., p. 268.

"His emblematic name, the Bird-Serpent, and his rebus, the bird, serpent and the cross, are at Palenque."

The Temple of the Cross at Palenque has a tablet engraved on the back wall. "The center is occupied by a large design, which is a figure resembling a cross, on which the sacred quetzal bird sits."

Native Races,
Vol. III, p. 267,
and
Bureau of
American
Ethnology,
Bulletin 28,
p. 583.

The Nahua nations called the bearded white man Quetzal-Coatl, meaning in their language "Feathered Serpent." The Mayas called him "Cukulcan," which means "Feathered Serpent" in their language, and the Quiches of Guatemala called him "Gucumatx," which means "Feathered Snake" in their language.

Native Races,
Vol. III, pp.
475-481-135.

FEATHERED SERPENT.

A very important question, which few writers have tried to explain, is, "Why was the bearded white man, this

wonderful personage of tradition, called "Feathered Serpent"?

Lord Kingsborough and other writers considered this peculiar title to be one of the strong proofs of an Israelitish origin of the ancient Americans, who, having a knowledge of the brazen serpent raised by Moses, and knowing it to be a symbol of the Messiah, took this way to show the bearded white man to be the Christ. I quote: "It's probable that Quetzal-Coatl, whose proper name signifies 'Feathered Serpent,' was so called after the brazen serpent which Moses lifted up in the wilderness, the feathers perhaps alluding to the rabbinical tradition that the fiery serpents which God sent against the Israelites were of a winged species."

Native Races,
Vol. V., pp. 26-
27.

57 134

A FIERY FLYING SERPENT.

That the Israelites believed the fiery serpents the Lord sent among the people (Num. 21:6 to 9) were of a winged species is borne out by the reference made by the Prophet Isaiah to "a fiery flying serpent." Both references are in the singular, which may point to the fiery brass serpent set up by Moses, or to Christ, which it symbolized.

St. John says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The reference, therefore, by the Prophet Isaiah to "a fiery flying serpent" appears to be referring in some way to Christ, the Messiah.

Surely Lord Kingsborough and others were within the bounds of reason in thinking that "Feathered Serpent" was symbolic of the fiery "flying serpent," thus one of the many proofs that the ancestors of some of the Mexicans and Central Americans were Israelitish and that the bearded white man was the Messiah.

Isa. 14:29 and
20:6.
John 3:14.

Native Races,
Vol. II, p. 113;
Vol. III, p. 251.

QUETZAL-COATL, THE LORD OF THE NAHUAS. ANCIENT AMERICANS HAD A KNOWLEDGE OF CHRISTIANITY.

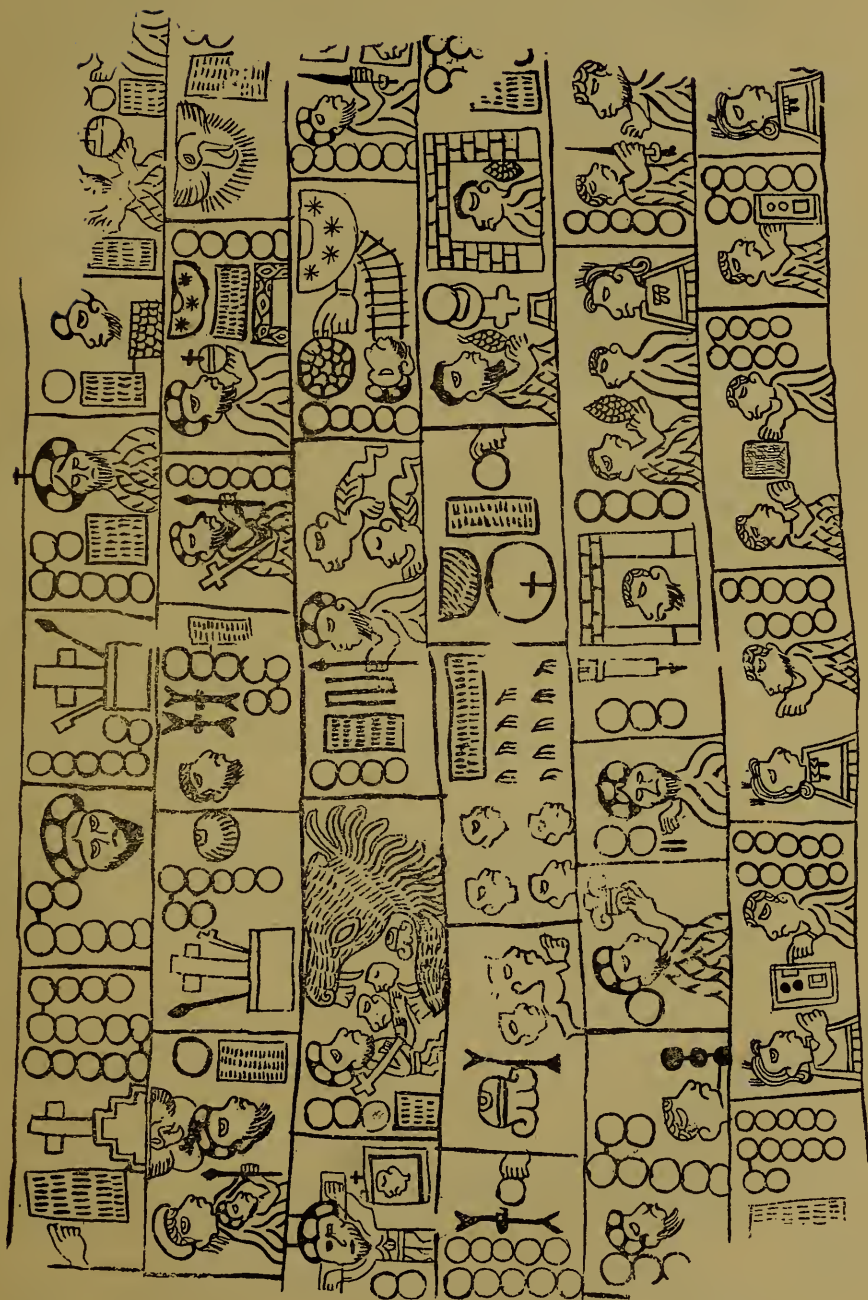
"Torquemada informs us on the authority of Las Casas that Quetzal-Coatl had been in Yucatan (Palenque), and was there adored" (worshipped).

"The interpreters of the Vatican Codex say in the following passage, that the Mexicans had a tradition that Quetzal-Coatl died upon the cross, and, according to their belief, for the sins of mankind."

"This tradition from the Vatican MSS. acquires the most authentic character from the corroboration which it

Mexican
Antiquities, by
Kingsborough,
Vol. VI, pp.
165-6.

See Native
Races, Vol. III,
pp. 272-3.



A fragment of an ancient Mexican painting made upon coarse agave paper, which is a historical record of the bearded white man, the great teacher of religion, who appeared among them mysteriously; called by the Nahuas, 'Quetzal-Coatl,' by the Mayas of Yucatan, 'Cukulcan,' by the Quiches of Guatemala, 'Gucumatz,' thus giving in their different languages his title, 'Flying Serpent'; the rebas for his title, 'A Bird and a Serpent.'

receives from several paintings in the Codex Borgian, or Borgian manuscript, which actually represent Quetzal-Coatl crucified, nailed to the cross. These paintings are contained in the 4th, 72nd, 73rd and 75th pages of the above mentioned MSS. The article of his burial, resurrection and descent into hell appears also to be represented in the 71st and 73rd pages of the same MSS."

History of
Mexico, by
Bancroft, p.
101.

"The chief divinity of the Nahua Nations was Quetzal-Coatl, the gentle God, ruler of the air, controller of the sun and rain, and source of all prosperity."

Throughout Mexico and Guatemala there were hundreds of temples dedicated to Quetzal-Coatl, but the Temple of the Cross at Palenque was the only one having his rebus complete.

Bureau of
American Eth-
nology, Bulle-
tin 28, p. 583.

In this temple on the back wall of the Holy of Holies was a tablet engraved representing the cross, a bird and a serpent. The bird standing upon the cross is recognized as the sacred quetzal bird of Guatemala, and implies more for this temple than for any other, which is significant; this evidently was the place where the bearded white man first appeared, who is represented on the copper medal found by Ordonez in 1794, who refers its origin to Palenque.

PALENQUE AN IMPORTANT RELIGIOUS CENTER.

Desire Charnay said of Palenque:

"It was a holy place, an important religious center, a city which was resorted to as a place of pilgrimage, teeming with shrines and temples. The great edifice was not a royal palace, but rather a priestly habitation occupied by the higher clergy of this holy center, as the reliefs everywhere attest."

"On the reliefs at Palenque we behold peaceful, stately subjects, usually a personage standing with a scepter, a calm, majestic figure, whose mouth emits a flame, emblem of speech and oratory; no arms, no warriors, nothing but preachers."

Mr. Bancroft says:

"Here is an earthly paradise, the charms of which have been enjoyed with enthusiastic delight by the few lovers of Nature who have penetrated its solitudes."

"The natural advantages of this region seem to have been fully appreciated by aboriginal Americans, for here they reared the temples and palaces of one of the grandest

Pilgrimages
made to Pal-
enque.
Ancient Cities
of the New
World, Desire
Charnay, pp.
245-246.

Priest, not
warriors.

Native Races,
Vol. IV., pp.
288-289.
A religious
center. Palen-
que a famous
city.

cities or religious centers, which as a ruins, under the name of Palenque, has become famous throughout the world, as it was, doubtless, throughout America in the days of its pristine glory many centuries ago."

Palenque was built on the foothills on the borders of the Usumacinta Valley, overlooking the forest-covered plains towards the Gulf; affording a wonderful view, the waters of the Gulf could be seen in the distance.

Beautiful
location.

NAHUAS LEFT THEIR LANDS AND SACRED CITY.

Evidences show that colonies of the Nahuas left the regions along the Rio Usumacinta, migrating into the land northward, one colony going as early as 45 B. C. These colonies settled in the Valley of Mexico and on the beautiful plains of Huitzilapan, rebuilding an ancient city found there, which they called Cholula.

Here in Cholula, tradition says, they were visited by the bearded white man, "Quetzal-Coatl," who, when he departed from their city, took four virtuous young men with him, and their history says, "The four disciples returned to Cholula."

Native Races,
Vol. III., pp.
258-9.

672	14
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679	49

NAHUAS OVERCOME AND SCATTERED.

When the Nahuas were driven out of Guatemala, Tabasco and Chiapas in the fourth century by the Mayas, and they were forced to leave their sacred city, ruins of which are at Palenque, then Cholula became their sacred city, or religious center.

After the Nahuas were overcome and destroyed as a nation in 387 A. D., as Ixtlilxochitl tells us, and the few left scattered, centuries later returning as nations or tribes, the first of which were the Toltecs, rebuilding their sacred city, Cholula, and settling in the Valley of Mexico.

Native Races,
Vol. V., p. 209,
foot-note.

TWO HOLY CITIES, AT PALENQUE AND CHOLULA.

"The chief renown of Cholula consisted in being the holy city of Anahuac, unequalled for the frequency and pomp of her festivals and sacred pageants, in being the religious center for countless pilgrims who journeyed from afar to worship at the shrines here maintained, not only by the citizens, but by princes of different countries. Her temples were estimated to equal the number of days in the year."

Ancient Cities
of the New
World, Desire
Charnay, p.
245-246.
History of
Mexico, by
Bancroft, p.
237.

"Cholula was, in her ancient days, what Rome is today. Pilgrims came from hundreds of miles—as do the Moham-

Campbell's
Complete Guide
to Mexico, p.
239.

medans to Mecca—to bow down before the temple of Quetzal-Coatl in the Holy City of Anahuac.”

Thus we see the two places where the bearded white man appeared to the Nahuas became holy cities, sacred places, and continued to be for many centuries; in fact, Cholula was, until the time of the conquest by the Spaniards, 1519 A. D., very much the same as Jerusalem in the days of the Crusaders.

Native Races,
Vol V, p. 25.

Quetzal-Coatl was identified by some of the Spanish priests with St. Thomas the Apostle, by others with the Messiah.

Why did they think Quetzal-Coatl of the Nahuas was the Apostle St. Thomas, or the Messiah?

Native Races,
Vol II, p. 260
and 270.

They found the Christian cross had been an object of veneration for centuries before they came, that the Nahuas practiced baptism and other Christian rites and customs.

The History of St. Thomas from the day of Pentecost to the day of his death in India, after a six-year missionary trip in China, has been kept by the St. Thomas Church of India (who are known as Nestorians), so that the theory that St. Thomas the Apostle came to America is unfounded, and Quetzal-Coatl must have been the Messiah, and is so nicely described in the history of the Ancient Americans as found in their records kept for centuries.

NAHUA HISTORY.

AFTER THE OLMECS AND XICALANCAS UNITED WITH THE NAHUAS.

Native Races,
Vol. III, p. 270.

“After the enfranchisement of the Olmecs, a man named Quetzal-Coatl arrived in the country, whom Garcia, Torquemada, Sahagun and other Spanish writers took to be St. Thomas.

It was also at that time that the third age ended and the fourth began, called Sun of Fire because it was supposed that it was in this last stage that the world would be destroyed by fire.

MAYA HISTORY.

CONFEDERATED EMPIRES IN GUATEMALA AND CHIAPAS WERE THE NAHUAS, OLMECS AND MAYAS IN THE BEGINNING OF THE CHRISTIAN ERA.

Native Races,
Vol. II., p. 631.

“In the days of ancient Maya glory, when Votan (the bird-serpent of the Mayas) and his successors reigned over mighty and perhaps confederated empires in Chiapas, Guatemala, and Yucatan, the kings were pictured by tra-

dition as combining the character and powers of legislators, teachers, high priests and monarchs."

"After a long term of prosperity this government in Guatemala and Chiapas became weakened, and at last practically destroyed."

We may see from these brief sketches of history the time when the Nahuas, Mayas and other tribes or nations had a long term of peace and prosperity, when they dwelt in Guatemala and Chiapas.

Made Known in Guatemala a God Had Been Born.

An occurrence is related by Torquemada as follows: "After the people of the country had multiplied and increased, it was made known in the province of Otlata (Uatlán) that a God had been born.

Native Races,
Vol. V., p. 544,

602 22

MORNING STAR CONNECTED WITH DEITY.

"The Augustine monk Padre Jeronimo Roman y Zamora relates of the tribe settled on the borders of the Zapotec and Mixtec countries, that they paid great reverence to the Morning Star, and kept an accurate record of its appearance, as observations of the stars was the duty of the priests. The Morning Star, it seems, was ever regarded as connected with the Deity. They said that Quetzal-Coatl died when the star became visible."

Morning Star.
Bureau of
American Eth-
nology, Bulle-
tin 28, p. 359.

602 22
24

"Quetzal-Coatl was represented as of white complexion, clothed in a white robe; the Morning Star was his symbol."

Morning Star.
Native Races,
Vol. III., p. 267.

FROM THE BIBLE.

"I, Jesus, have sent mine Angel to testify unto you these things in the Churches. I am the root and the offspring of David, and the Bright and Morning Star."

Rev. 22:16.

NAHUA HISTORY.

QUETZAL-COATL CALLED LORD.

"And only Quetzal-Coatl of all the Gods was pre-eminently called Lord."

Native Races,
Vol. III., p. 251.

"This Quetzal-Coatl is now held as a Deity."

Native Races,
Vol. III., p. 250.

Quetzal-Coatl is he who was born of a Virgin.

Native Races,
Vol. III., p. 271.

"Quetzal-Coatl was he who they say created the world, and they bestowed on him the appellation of Lord."

Native Races,
Vol. III., p. 272.

"Among the Mexicans (at Cholula) there suddenly appeared Quetzal-Coatl, green feather snake, a bearded white man."

Native Races,
Vol. III., p. 269.

Native Races,
Vol. II., p. 405.

The feathers of the quetzal bird were a brilliant red and green.

Bureau of
American Eth-
nology, Bulle-
tin 28, p. 652.

MAYA HISTORY.

Native Races.
Vol. II., p. 633.

Cukulcan, a famous personage bearing a striking resemblance in his traditional career and in the etymology of his name to the Quetzal-Coatl of the Nahuas.

PLUME OF QUETZAL FEATHERS.

Bancroft's
Native Races,
Vol. II., p. 635.

Whenever the Maya king appeared in public he was always attended by a large company, and wore a long white robe; his crown was a plain golden circle, wider on the forehead than behind, and surmounted with a **plume of quetzal feathers**. This bird was reserved for the king and highest nobles, death being the penalty, according to Ordonez, for one of the lower ranks who should capture the bird or wear its plumage.

THE MAYA CRIMINAL CODE OF GUATEMALA.

Native Races,
Vol. II., p. 659.

"In Guatemala—He who killed the quetzal, a bird reserved for the kings, was put to death."

Sacred packs
of the Osage
Indians, Okla-
homa.
Des Moines
Capital, April
3, 1911.

"WASHINGTON, D. C., April 3, 1911.—Officials of the Bureau of American Ethnology of the Smithsonian Institution are highly pleased over the acquisition of a sacred pack of the Osage Indians; very few, if any, have ever been obtained by scientists before. These sacred packs are precious from a religious standpoint of the Indians, and are put in charge of the priest, or medicine-man, who keeps them carefully hidden. At certain periods they are opened, and the contents worshipped, amid the most elaborate ceremonies; but even at these times only the chosen men of the tribe are allowed to see the strange and sacred contents. This pack was secured for the National Museum by Francis le Fleschche, an educated Omaha Indian. One of these was opened with much care by Dr. Walter Hough, who found the outside to be made of a rare Indian fabric, woven of the silky brown hair of the buffalo. Inside of this was a buckskin bag, and the last bundle inside the buckskin bag was the most important of all, for it represented the Holy of Holies. In this bundle was a buckskin object resembling a headband, and inside of this was found the most sacred object, the body of a (quetzal) bird, which had been mummified and was a brilliant vermilion and green."

This shows that the Osage Indians had a knowledge of the sacred emblem of Quetzal-Coatl, and had this bird of Guatemala mummified as an object of worship in Oklahoma.

PRIESTS OF THE ORDER OF QUETZAL-COATL.

"He (Quetzal-Coatl) had Priests who were called Quetzal-Co-huas, that is to say, Priests of the Order of Quetzal-Coatl."

The kings were often High Priests and head of this Order of Priests, and wore plumes of the quetzal feathers as the insignia of their office, as did all this Priesthood of the order of Quetzal-Coatl, as seen in pictures of men with this feather head-dress throughout Mexico and Central America.

Native Races,
Vol. III., p. 259.

633 21
653 70
71

Native Races,
Vol. II., p. 730.

312 25

A COUNCIL OF TWELVE MEN.

Abbe Brasseur de Bourbourg, on the authority of some of his original MSS., states there was a council of twelve, presided over by the King. Dr. Le Plongeon says, "There was a council of twelve Priests."

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TWO ALHPABETS SIMILAR TO EGYPTIAN.

Mrs. Alice Le Plongeon says, "Like the Egyptians, the Mayas had a demotic (popular) and a sacred alphabet, many of the signs in each being similar to those of the Egyptians." Characters like those used by the Egyptians in use by the Mayas are shown in Dr. Le Plongeon's work.

Native Races,
Vol. II., p. 231,
foot-note.
Sacred Mys-
teries of the
New World, p.
49.
Here and There
in Yucatan, p.
116.
Sacred Mys-
teries of the
New World, p.
XII.

BABYLONIAN DESIGNS AND STRANGE CHARACTERS FOUND IN THE VALLEY OF MEXICO.

By Prof. Wm. Niven.

"Archaeological discoveries in excavations now being made in the Valley of Mexico."

"The valley lies a vast emerald oval, surrounded by towering mountains, wonderfully beautiful is the scene of softly sloping and fertile country."

"In all the localities where archaeological ruins abound in this country there is probably none of such vast importance for the student and explorer as in the Valley of Mexico."

"Some of the bones (of the primitive people) show a race over the average of the ordinary size. Many of these pre-historic persons have been more than six feet in height. Very, very few arrow heads are found, needles made from bone are plentiful, the needles with a hole near the point show they knew the art of knitting. Spindle whorls, similar to those found in Troy, were found in vast numbers, and all of them have strange characters and designs, which are more highly artistic than those found in Egypt. Eagle heads are also plentiful, with curious Babylonian characters and Grecian decorations. Cylinders for the rolling of manu-

San Antonio,
Texas, Ex-
press, April 14,
1918.

script with Babylonian designs are found. No doubt they knew the art of writing and printing, as is shown by seals which are found in quantities."

TRADITIONAL HISTORY OF DESTRUCTION OF ROBBERS IN OAXACA IN ISTHMUS OF TEHUANTEPEC.

"One of the earliest conquests of the Zapotec Kings was that of the Mountain of the Sun, near the town of Macuilxuchil. There dwelt on this mountain a tribe of very fierce and blood-thirsty barbarians, who lived by plundering the surrounding nations. At length their depredations became so frequent, and were attended with such cruelty, that it became evident that the country would soon be abandoned by its inhabitants unless the robbers were annihilated. Accordingly, a large force of picked troops was sent against them under the command of two renowned warriors. The expedition was successful. After a desperate resistance, the robbers were overpowered and slaughtered to a man."

IN CONCLUSION.

I have gathered together these historical facts from ancient records, traditions, and the location of ruins, and am offering them to students of American Archaeology as a help for further research into the dim past of the great civilizations that once flourished in Mexico and Central America.

In my study of the records of the Ancient Americans, the ruins of cities, and temples still standing, and recent archaeological discoveries, I have made many geographical locations, based upon facts discovered in their historical records, not theories. We have had too much theorizing in the past, and some historical facts, not agreeing with the fancy of some writers, have been called MYTHS; it is truth we want, and evidence based upon facts that are valuable.

LOUIS E. HILLS.

613 73

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Native Races,
Vol. V., p. 531.

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